

March 5, 1925

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., March 12, 1925

NEW SERIES
VOLUME XXVII, No. 11

We hear that Rev. Hoyt E. Porter, who has represented Southern Baptists in Russia for several years is spending a while in America.

The Florida Baptist Witness has changed to a thirty-two page paper, thus doubling its size. It must be a fine thing to have plenty of room.

Six French Cardinals are waging a campaign against the present French Government because it has declared against maintaining an ambassador to the Pope.

Brother C. H. Manghan of West Lake, La., one of the best laymen in the state, is returning from his proposed trip around the world, visiting the mission stations. We are sorry that his visit was cut short by illness in Honolulu.

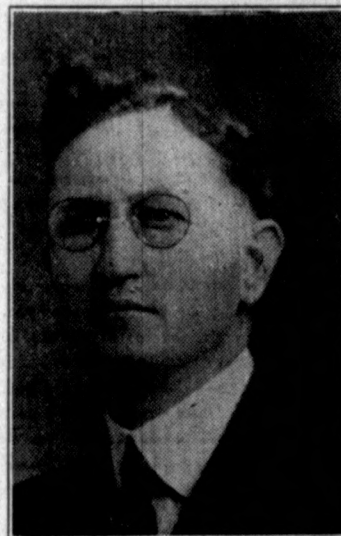
Dr. L. E. Barton, once pastor at West Point, has recently led his people at Larchmont, Norfolk, Virginia, in a church building enterprise. They moved into the new church house March first.

There is not a week passes but we have left over in our office a stack of manuscripts or proofs of articles sent in for publication. We also get a letter from somebody nearly every week complaining that his or her article did not get in "this week's paper." The editor always has something of his left out. Let's all keep sweet and try to put as much as we can into as small space as we can.

Of the present congress, both houses, there are said to be 117 Methodists, 74 Presbyterians, 79 Episcopalians, 53 Baptists, 38 Congregationalists, 22 Disciples, 19 Lutherans, 4 Quakers, 2 United Brethren, 3 Reformed, 1 Mennonite, 3 Mormons, 2 Universalists, 6 Unitarians, 1 Christian Scientist, 36 Roman Catholics, 8 Hebrews, 7 Protestants, 45 members of no church, and 10 whose church affiliations are unknown.

The Baptist Church at Leland, Mississippi, E. H. Marriner, Ph.D., pator, has just closed an eventful and resultful meeting of eighteen days. Dr. J. B. Phillips, of Chattanooga, Tennessee, did the preaching in his usual dynamic way, leading the members into a real campaign of soul-saving. There were 71 additions to the church. The free-will offering amounted to \$1,125.12, \$257.87 for incidental expenses and \$867.25 for the preacher. "J. B." knows God and knows how to make Him more real to others.

Our rule is to pay no attention to anonymous communications, but one has been received to which we make exception. A lady writes objecting to an advertisement in the Record of last week, because of a picture accompanying it. We are sorry that anything appearing in the Record should in the slightest offend the sense of propriety of the most acute conscience, and the picture will not appear again. We had a notion that our own objection to anything bordering on immodesty was acute, and in the estimation of some fastidious, but we are unwilling to offend any delicate sensibility on this score. We welcome criticism, but would appreciate it more if it is signed by the writer.



REV. O. P. ESTES

We present this week the picture of Rev. O. P. Estes, the President of the Sunday School and B. Y. P. U. Convention to meet at Tupelo, March 12th. He is now pastor at Bogalusa, Louisiana, and so will not continue as president, yet he is as much interested in the work in Mississippi as ever.

N. B.: Those desiring envelopes for the April offering will please write the State Board office at once for the number desired. They will not cost over \$1.50 per thousand or .20 cents per hundred. It is important that your order shall be sent in immediately. Say how many you want and send the price with your order.

—R. B. Gunter.

We were pleased to hear many good things said about the University of Mississippi when the new chancellor took the reins and we believe that he is deserving of much praise and hearty support. Among the good things was the announcement that dancing, which had played havoc with the morale of the students, would hereafter be put under close restrictions. We were therefore surprised to see in a recent edition of the paper published by the students a front page display of an orchestra composed of University students and with the statement that it is widely recognized for its ability to produce dance music. There is yet room for improvement, and some will think that their glory is their shame.

ON TO TUPELO

Extend your sympathy to Tupelo by a visit. They had a big fire but the groceries were saved. We do not want to disappoint them by not going, neither the groceries or the people.

Last March set a high mark for our State S. S. and B. Y. P. U. Convention. We can hardly reach that mark in attendance, but we can maintain the fine spirit and intensify our high purpose. We can fill the Tupelo meeting with "Pep", earnest prayer, concentrated effort and good fellowship.

If somebody gets engaged we'll not worry about that. So come on Baptists; let's go to Tupelo.

—O. P. Estes.

For free distribution, copies of Veterans of the Cross, to anyone sending six cents for postage.

Louisiana Baptists have a committee studying the question of having an additional junior college or academy.

The next session of the Baptist World Alliance will be held in Toronto, Canada, the last week in June, 1928. That is five years from the last meeting in Stockholm.

When it is said that brevity is the soul of wit, the wit that is here spoken of is probably not akin to humor, but means good sense. Preachers and writers might bear this in mind—for the good of the cause.

Pastor J. L. Boyd is to conduct a Bible Institute at Magee, March 22-27. He will have as speakers and teachers, Drs. R. B. Gunter, M. O. Patterson, Brethren J. P. Williams, D. J. Miley, S. G. Posey, and D. W. Moulder.

We have said privately and now say publicly that we do not know a man who is using his talents to better advantage than our solitary colporter in Mississippi, Brother L. E. Lightsey. If he comes your way, help him in his efforts to do good, for the sake of the truth.

The Baptist Courier tells of a Presbyterian Church which makes an every member canvass, not by sending out men to secure subscriptions, but by having all the members to come to the church on a given day and make their subscriptions. Why should this not work as well as having people to go to the courthouse to pay their taxes.

One truth or duty is not magnified by our disparaging another truth or duty. The following good comment is from the Alabama Baptist: "But in the same sermon Mr. Sunday is reported to have said, 'The love of God is worth more than all your baptism, all your immersion, all your sprinkling, all your catechisms, and 39 articles of confession.' That is true, a kind of half-truth that tricks the senses of the unthinking. That is interdenominational evangelism! and a sop to Baptists, Methodists and Presbyterians. Why should baptism in the John-the-Baptist way be minimized as unimportant because the love of God comes first?"

There are some people who are a little squeamish about "cussin" but the devil furnishes them a substitute which is "just as good". He tells them to say "Darn" and the people will understand what they mean. You can tell people to "go to H— Hoboken" and they will get your idea. You can say, "What in Sam Hill", and you will not need an interpreter. There are plenty of nice substitutes for "cuss words" nowadays. But the tendency is to get dissatisfied with the substitutes and revert to the genuine article. And this reminds us that a teacher told us recently of certain nice looking girls from a city who went abroad to play basketball. Something went wrong and they turned loose with the old original profanity; yes, nice looking girls. Now if anybody gets mad about this being told, let him go home and thrash the girls to relieve his mind.

ANNOUNCEMENT SOUTHERN BAPTIST CONVENTION Memphis, Tenn., May 13-17

Plans for the next meeting of the Southern Baptist Convention are taking definite shape.

The Baptists of Memphis and the entire city are planning to entertain the Convention in the best possible fashion.

Dr. A. U. Boone is Chairman of the local Executive Committee. Mr. Jack W. Gates is Chairman of the Hotel Committee and Dr. W. M. Bostick is Chairman of the Committee on homes.

Application for Hotel reservation should be made through Mr. J. W. Gates—Columbian Tower, Memphis, Tenn.

We give below the list of Hotels and rates—

	With Bath	Without Bath	No. Rooms
Hotel Claridge.....	\$3.50 up		350
Hotel Gayoso.....	3.50 up	\$2.50	300
Hotel Chisca.....	3.50 up	2.50	400
Marquette Hotel.....	2.50	2.00	75
Plaza Hotel.....	2.50	1.50	50
Gehring Hotel.....		2.00	40
Winona Hotel.....	2.50	1.50	30
Parkview Apt. Hotel.....	3.50 sin. 5.00 doub.		350
Adler Hotel.....	2.00 up	1.50 up	190
Polk Apt. Hotel.....	2.00 sin. 3.50 doub.		

For special information write E. E. George, Chairman Publicity Committee, Y. M. C. A., Memphis, Tenn.

Very truly yours,

—E. E. George,

General Secretary, Y. M. C. A.

A BRAZILIAN NATIONAL BAPTIST CONVENTION

By J. F. Love, Cor. Sec'y

Acting on the instructions of the Foreign Mission Board the writer has just made a hasty visit to Rio de Janeiro, Brazil, to attend the National Baptist Convention and to hold conferences with the Brazilian brethren and missionaries with regard to co-operative policies and plans. The trip was made on ships of the American Shipping Board operated by the Munson Line. The writer is under much obligation to the officers of the good ships, Southern Cross and Western World. We commend the Munson ships to those who are contemplating business or pleasure trips to South America. They are the swiftest boats that ply the waters between the two Americas. The distance from New York to Rio de Janeiro and return is 9,540 nautical miles, or 10,971 land miles. The distance one way is made in twelve days without stop between the two cities. With one improvement the Munson Line steamers could without qualification be recommended to all travelers. That one exception is the gambling which is tolerated on these boats. This is unworthy of the American Shipping Board, and it is no credit to the Munson Line, nor does it help business. Betting on toy horse races with children looking on and many Christian people offended, though some who bear the name are among the quick bettors, is too sorry a business to be tolerated by a Company which in other respects represents the finest ideals of North America. Certainly South American travelers are worthy of a better example by North Americans than this gambling sets. Of course, these ships are not exceptions in the toleration of this vice, and South Americans are familiar with all manner of betting devices, even the Roman Catholic Church deriving revenue from Sunday horse racing in Buenos Aires and from lotteries; but the standard of service which the Munson Line is maintaining is so commendable, we are distressed to see it marred by this vice, although ships of other companies in these and other waters may in the same way pander to the low ideals of a certain class of passengers.

The trip down was marred by the sudden death, from heart disease, of Mr. William D. Hoxie, Vice-Chairman of the Babcock and Wilcox Company, boiler makers. The writer conducted the

funeral service and accompanied Mrs. Hoxie and the body of Mr. Hoxie back to New York.

The Brazilian Convention convened on January 16th and closed about midnight January 20th. It includes both the North and South Brazil Missions. There are more than 25,000 Baptists in more than 3,000 Baptist churches within the bounds of the Convention. 365 messengers were present when the Convention organized. Others arrived later. We do not know what the final enrollment was.

This was the second time the writer has had the pleasure of attending the sessions of this body. We believe that any true Baptist would have felt much at home in the company of the earnest men and women who compose the National Baptist Convention of Brazil. My own heart felt and rejoiced in the warmth of fellowship to which Brazilian brethren have admitted me. They have treated me as if I were one of them "in good and regular standing".

The Convention was opened by Orlando de Rigo Falcao, who was elected at the last session of the National Convention. Rev. Manoel Avelino de Souza, who is known and loved by the faculty and recent students of the Southern Baptist Theological Seminary, was elected President for the present year.

It would be a welcome task to write about this Convention, and we may do so in another article, but we now devote the balance of this article to the one chief matter in the minds of all who were present for the Convention. That matter was the basis and plans for the co-operation of Brazilian Baptists and missionaries among themselves and with the Foreign Mission Board. Some of our people know that there have been misunderstandings in certain parts of our Baptist Zion in Brazil. These misunderstandings have not been by any means as widespread as some Baptists in the South have been led to believe, and it is fair to everybody to say that these misunderstandings are not so much chargeable to Brazilian Baptists and the Brazilian missionaries as they are to some other folks who are hostile to the Foreign Mission Board and its work. Certain Baptists of certain states in the South who have never opened a new mission field nor supported a single missionary for a prolonged constructive missionary work on any field in the world, have found an opportunity to foment strife on a mission field which this Board has cultivated for more than forty years and on which it has built up a gradually successful work. To thus meddle in foreign mission matters and to do it in the name of Foreign Missions is worse than a travesty; it is tragically mischievous. There are ten republics in South America. The Foreign Mission Board has missionaries in four of these. If those who fight the Foreign Mission Board and its work at home wish sincerely to do mission work, why do they not open work in one of these republics where nobody has ever heard the Baptist message and few have ever heard a saving gospel? If they really mean missions and not mischief, why should they not carry the gospel to these neglected nations instead of trying to set brethren against brethren on a mission field of this Board in Brazil?

It is to the credit of the Baptist Missionary Association of Texas, if I am correctly informed, that they have declined to have anything to do with this mischief-making on a mission field where their Southern Baptist brethren have built up a good work by hard work. The B. M. A. is conducting mission work in Portugal. We bid them God-speed in this work. Indeed we are co-operating with them in it, since we are co-operating with the National Baptist Convention and it is at work in Portugal in co-operation with the B. M. A. We wish them the most glorious success and would not think of interfering or introducing discord into their work.

But the Baptists of Brazil have agreed to drop their differences and co-operate like brethren. The 1925 session of the National Baptist Convention of Brazil shows the Brazilian brethren in a fine and commendable contrast to this North

American agitation. The brethren of both sides of the misunderstanding in Brazil were represented strongly in the Convention, and after frank, long and brotherly conferences, they reached agreements, and now publish these and scatter them among the Brazilian churches. These agreements not only had the support of every missionary of the Foreign Mission Board in Brazil and of a large Brazilian brotherhood which has never been disturbed by the agitation, but they had the support of such men as Rev. Antonio Ernesto, Rev. Djalma Cunha, Rev. A. N. Mesquita, Rev. Adriaio Bernardo, and others. The last two named brethren are well known by many Baptists in the States. All these brethren were either members of the committees which were appointed to frame agreements on basis and plans of co-operation, or they were asked to sit with the committees and were accorded unchallenged rights to discussion of all points which they or anybody else thought affected the peace and co-operation of Brazilian Baptists. The result was harmonious and unanimous agreement on terms of co-operation. Brethren on all sides desired the cessation of misunderstanding and strife. Such unanimous decision as characterized the vote which ended this discussion is highly complimentary to the Brazilian Baptists. All good men will now pray that God may nourish in the hearts of every Baptist, Brazilian and missionary, in Brazil the best spirit of brotherly love and fellowship and that a new day of triumphs for Christ and of blessing for Brazil may follow this get-together Convention.

If strife is renewed among the Baptists of Brazil, it is safe to say that it will have its support in an unworthy Christian spirit in North America, and with those who love strife among brethren more than they love Foreign Missions or lost souls. The Brazilian brethren want to work in peace and harmony, and terms of agreement have been reached upon which they can do this. May the Lord save every North American Baptist from the guilt of participating in a campaign to prevent this peace and fellowship!

We will endeavor to follow this article with one which deals more particularly with the Brazilian Convention and the terms of agreement, and that article with another still which will discuss the Baptist outlook for Brazil and South America. Meanwhile I would implore every lover of the truth and of his brethren to pray earnestly that in Brazil and all our mission fields the Spirit of Christ may reign supreme above all our mistakes and misunderstandings. There was never, perhaps, such an hour as this for winning the lost world to Christ; and this should be our deep concern. To it personal feelings and ambitions should be subordinated and our service and substance dedicated.

THE RADIO FAN

Shall we mention Mr. Radiolater, who gets his sermon at home, with slippers, armchair, and cigars thrown in. Catch his phrases,—"hard driven, terribly tired when I get home, sleep late, all done up, nice sermon right here, just like I was in church, never miss hearing Dr. So-So." From this last phrase, evidently his religion is of the audio-frequency type. The minister has in the back of his mind a suspicion that Mr. Radiolater needs a regenerative outfit. Indeed, the minister has no objection to regeneration, no matter when it comes, but he is not enamored of comfortable selfishness that swathes itself in unctious self-righteousness owing to long-distance sermon-hearing. Only a tired man could lose from his thought all sense of the value of social worship, and by lame logic reason to his own satisfaction that hearing a sermon is the whole religious duty of man. Modern inventions are so wonderful that, sometimes, some may think that God Almighty was terribly stupid to overlook Radio and use a Cross.—Ex.

We have read with much pleasure a booklet by T. H. Lipscomb, B.D., pastor of the Methodist Church at West Point, entitled "Cavaliers of Truth", a tale of twentieth century knights-errant. It is a satire defending the Christian faith against a bunch of Don Quixotes who profess to be on a quest for truth. It is beautifully written in choice English, including genuine poetry. The heart of a Christian warms as he reads the story and the minds of many people will be clearer from perusing its pages. It is the Holy Grail done over and up to date. Fortunately are the people who can listen to a man preach who believes the truth as he does and finds such fitting words to express it. The brochure is published by The Cokesburg Press; price 30 cents.

DR. BYRON HOOVER DeMENT

An Appreciation

By C. C. Carroll

This is a time of Ebenezers among Southern Baptists. A spirit of recognition of men and evaluation of institutions has come upon us. Times and events are receiving analytical consideration. The Seventy-five Million Campaign has closed and there is a sense of a new era at hand. It is a time of consolidation of lines and positions. Lengthened cords are calling for strengthened stakes in enlarged places of habitation.

Among other institutions theological seminaries are justly occupying much of our time and money. Their evidential value is not experimental but but experiential with us. Their success is not due alone to the labors of the past nor conserved merely in the memories of wise master builders. There are giants upon the earth now as in those days. Present leadership is constitutional in our seminary expression. A quarter of a century of mighty achievement of Dr. E. Y. Mullins has been fittingly observed in commemorative services at Louisville, and a decade of glorious success of Dr. L. R. Scarborough has just received due recognition at Fort Worth. These things are as they should be. These men have wrought with their own blades and bucklers and have stamped the times with the prowess of their own individuality and statesmanship. Their works praise them in the gates of Zion.

In connection with them it is no intrusion to mention the Baptist Bible Institute and its president, Dr. Byron Hoover DeMent. A threefold cord is not easily broken. Both the school he represents and the representative himself "brook no lesser wage" than an equal recognition among peers. The school is rounding out the sabbatic year of its dynamic expression, and so far the government has been upon his shoulders alone.

Humanly speaking the Baptist Bible Institute has been a root out of a dry ground. In the providence of God it has been an implantation of grace. For a hundred years men had been planning and praying for a school in New Orleans. Goliath had been challenging Israel here in the valley. Then the time, the occasion and the opportunity met and a proper child was born to the whole Southern Baptist Zion. It was not a strange thing that the first man ever to occupy a chair of Sunday School Pedagogy in a theological seminary should be called upon to take charge. And it was so.

There is mysticism, symbolism and practical significance in seven. The Bible expresses it in terms of deity and humanity, from the seven days of creation to the seven horns and eyes of the lamb of God, the lion of the tribe of Judah; from the seven years of Jacob's loving toil for Rachel to the sevenfold rainbow radiation of grace about the throne of God. Cleansing for Naaman was in a sevenfold dipping in Jordan, and human forgiveness in the multiple of seven in one day in the Christian dispensation.

Dr. DeMent has had his seven years of toil and achievement. The internal and external problems of a new institution in a great city have

been wisely met. The school was planned along broad lines. Generally speaking its limitations were placed only in the providence of God and the vision of the brotherhood as to that providence. It has been a problem of adjustments. New Orleans is built on alluvial soil and a system of adequate foundations had to be evolved for its great buildings. The Institute has had somewhat to evolve along foundational lines, but it has been done, and the first seven years of its history will mark its first natural epochal expression.

The salient features of Dr. DeMent's life can be found in "Who's Who" for 1923. He is a Tennessean by birth, coming into the world during the fiery trials of the civil war, May 17, 1863, at Silver Springs in Wilson County. He had the heritage of good birth. His father, John Henry, and his mother, Nancy Jane (Morrow) DeMent, gave him his advantage of appearance and his great capacity for knowledge. He has ever been a student and is a scholar and a school man. He graduated from what was then the University of Nashville, now Peabody College, in 1885, and took the scholarship medal, as an evidence of his ability to acquire knowledge. In the University of Virginia he took the debater's medal, demonstrating his ability to use what he acquired. As a Th.D. from the Southern Baptist Theological Seminary in Louisville in 1900 he demonstrated his ability to expound his knowledge for three years as pastor of the Twenty Second and Walnut Street Baptist Church in Louisville. Then as Professor of Practical Theology and Hebrew in Baylor University for one year he manifested his aptness to teach. Called to the pastorate of the First Baptist Church at Waco, Texas, for two years he labored as a builder, leaving a great plant there as an expression of his practical activity.

During this period he received every year scores of invitations to hold revival meetings, some of which he accepted and held great meetings. In addition to this he answered many demands for commencement addresses at High Schools, Colleges, Universities and Seminaries, and lectured at various Bible conferences and encampments. He has held for many years, having been appointed by the Convention, the position of member of the Sunday School Lesson Committee, during which time he arranged the fourth year senior graded lessons, and for six years wrote the lessons for the Baptist World. His work along this line would amount to some half dozen volumes if collected in book form. From Texas his spiritual Alma Mater, the Seminary at Louisville claimed him as the first professor of Sunday School Pedagogy and assistant professor of Theology and Hebrew. For eight years he magnified his office until in 1914 he went to the pastorate of the First Baptist Church of Greenwood, S. C., where he sustained his past with added luster. Then the Baptist Bible Institute, a child of the world war times as he was of the civil war period, demanded his heaviest labors and his greatest consecration.

Dr. DeMent was most happy in his marriage to Miss Maggie Ellen Nicholas of Nashville, Tenn., in 1893, on the third of January. She has been a favor of the Lord to him. Their mutual esteem, culture and happiness remain unshaken by the vicissitudes of time. They have resigned three of their children to the loving care of heaven, and have two splendid boys yet with them.

Dr. DeMent has been a writer, a teacher, a traveller, both at home and abroad, from Denmark to Egypt and Palestine, and is a man among men. He is a Knight Templar. He is a cogent thinker, a clear expositor, and has not only the orator's gift but the pen of a ready writer. He has a keen sense of humor and a lightning gift of repartee. But his greatest gifts are his love that thinketh no evil; his faith that admits no obstacles; his geniality that wins all hearts; and his exquisite expression of the "grand old name of gentleman". He has a peculiar

adaptability to all men. As a president he is not only a great executive but is a "scholastic emolument". Friction disappears before his gentleness.

He was my father's collaborator and pastor and personally I delight to serve with him. At seventeen years of age he memorized the whole New Testament; learned it by heart as we used to say. In his case he learned it that way. He not only memorized it but he accepted it as true, as the word of the living God, and he not only accepted it as true but he endeavored to live up to it. He is a man of prayer, and prayer with him means a communing with God. His generosity in all matters pertaining to the kingdom is proverbial, and he gives himself first. His trustees believe in him, his faculty honor him, his students follow him, and all love him.

A Personal Letter From Our Minnie Landrum

Rio de Janeiro, Brazil, Caixa 2655,

January 11, 1925.

My dear Miss Traylor:

I was reading in the Baptist Record today that you had recently had an operation for appendicitis. I did not even know you were sick until I saw it in the Record. I am so sorry you had to be sick but so thankful that the operation was successful and I trust you are now enjoying the best of health.

I wonder if it is possible that you are suffering from cold there like we are from heat here. I don't think we have had weather this warm before since I have been here. It rained almost every day during the month of December. But the New Year opened up with bright hot sunshine and has been shining hotter every day since and I tell you it gets pretty warm without the rains to cool up things. Our National Convention will be held here next week and we are hoping it shall not be so warm then. Dr. Love is coming.

School has been out six weeks and I have been at home only two of them. I worked two weeks in the first Daily Vacation Bible School ever held in Brazil at Victoria; school was out here on Saturday night and we left the following Monday night for Victoria. Then I remained there one more week for the State Convention. I enjoyed both the Bible school and Convention very much. I have just finished a long write up of it for Juliette to use in the Comrades if she likes. Then I came home and spent Christmas week here and on the 30th of December left for a six days' institute and church dedication of one of the biggest churches in the State of Rio. I was so glad to begin the New Year this way. I had 80 women and girls in my W. M. U. Method class and it was a mountain top experience for me. I felt just like I was back in Mississippi. I want to write a little write up for the Record about some of the work at these two places so shall not talk more about it here.

I am now getting ready for our National Convention and the week following our District Convention and then I have been asked to teach the Manual to a group of women in Nova Friburgo at our summer school for the workers. This will be in February. There is not much vacation on the Foreign Field, but as long as I feel as well as I do I am more than glad that I can be busy. Every trip I make gives me a new vision and a new zeal. I am very anxious to devote all of my time to evangelistic and field work, but as yet I am not quite sure that I will be able to give up the school work, as there is no one to take my place. If we had about one hundred of the fine consecrated women from Mississippi, how happy we would be; and how many places are open for them.

I hope you had a nice Christmas. I enjoyed it so much. It is not like Christmas in the States; but Edith and I entertained the five newest missionaries to Brazil one day; then another day some more missionaries; then one night went caroling. On Christmas morning some of us had a tree for the missionary children; so taking it altogether we had a happy time.

—Minnie Landrum.

The Baptist Record

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address, as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

MIRIAM AGAINST MOSES

Miriam and her brother Aaron did not like the idea of Moses being the special spokesman for God. "And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?" This was not the last rebellion against Moses. There are people who are claiming today that special inspiration was not confined to Bible writers. They say, Was not Shakespeare also inspired? And what about Milton? And are there not prophets and seers today who speak for God as well as Moses did?

These people would bring all the Bible writers down to the level of religious teachers today, including themselves. They do not like the idea that God speaks to one man more than another, or through one man more than another. The Bible does not say that God does not speak to other men than those who wrote the Bible, or reveal himself and his truth to them. But it does teach that God spoke to Moses and other holy men of old in a way which he does not speak to common men, or the people of our age.

He says (in Numbers 12:6), "If there be a prophet among you, I, Jehovah will make myself known to him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth even apparently shall he behold. Wherefore, then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them and he departed."

The reason some people profess to be equally inspired with the Bible writers is that they do not wish to be governed in their conduct by what these Bible writers say, and they set up an independent order. Miriam and Aaron fell out with Moses and immediately sought to discredit his authority. But God will vindicate his Book and his truth. If some smart aleck who knows more and better than the Bible will write a book, that will be translated into as many languages and mold the lives of as many people as the Bible has done and is doing, then we can afford to listen to them. Until then we may safely stick to the Book.

GOING TO TUPELO?

Messengers to The Baptist State Sunday School and B. Y. P. U. Convention which convenes at Tupelo, Miss., on March 17th-19th who are coming in automobiles, and whose cars will be available for their transportation while here, are especially requested to write us as soon as convenient for you. Those coming on trains will also render us a service by giving your names and prospective arrival times as soon as possible.

Please address W. E. Holcomb, Tupelo, Miss., Chairman Reception and Assignment Committee.

Brother Spencer of Moss Point wrote President Johnson his regrets at not being able to be present when the campaign for the Woman's College was launched and sent his check for \$200 as a reminder of his interest in it.

Certainly things have changed in Germany when the body of the dead president was carried down Unter den Linden in Berlin, the street lined with common people who waited for hours to see the funeral procession of the plebian president. They told us in 1923 in Berlin that nobody was permitted to pass under the central arch of the Brandenburg Gate except the Kaiser. But the body of the dead president was carried through accompanied by the left-overs of the old regime decorated with imperial medals. A man counts for more than an emperor today, more than ever in the world before.

President Coolidge was inaugurated with simple ceremonies on March 4th. Vice-President Dawes was true to his traditions in smashing all other traditions by lecturing the Senate.

Blue Mountain College friends honored Dr. and Mrs. W. T. Lowrey on his recent birthday by presenting him and his wife with handsome white gold watches and a great dinner. We wish for him many happy returns and an increasing joy and usefulness.

There are nearly as many Italians in America as there are people of all sorts in Mississippi. A good field for mission work.

It is not necessarily a sin to criticize the work of the Southern Baptist Convention or any department of it. But it is a sin to tell what is not so. We do not wish to use the short and ugly word, and maybe it is not the proper word to use. But when Dr. J. Frank Norris in the Searchlight says that money given for South-wide objects went to Wake Forest College, he ought to know better, if he doesn't. Again when he says that two million dollars was "borrowed" from the Foreign Mission Board for other objects, well there isn't a word of truth in it. The Foreign Mission Board probably "loaned" a hundred thousand on the order of the Southern Baptist Convention. But a man who sees two million where a hundred thousand is in sight is certainly a poor leader and is in danger of being a common demagogue. The editor of the Searchlight has some fine qualities, but nothing seems to give him so much pleasure or satisfaction as for Southern Baptists to meet with reverses, unless it be to throw obstacles in their way. Dr. Norris says that the paper of Dr. Vann at the meeting of the Southern Baptist Education Association was ordered published by the Association "as its own expression and sentiment", and his whole argument against the colleges is based on these words in quotations. This is not true, for we have it from a source entirely reliable and well-informed that it was not true. And another thing that Dr. Norris says which isn't so, that the Home Mission Board gives \$250,000 to the New Orleans Hospital. They do not give a cent, but lend money for which they require a note with six per cent interest. Even a Philistine ought to know what he is talking about and to tell the truth. The offer of \$1,000 by a man of this sort will hardly be taken seriously.

Since getting into their new auditorium, the Bellevue Church in Memphis has published a statement of the financial history of the movement, also a brief history of the church. Perhaps if we all knew that a record of all we do and give is being kept up yonder, we would do better.

Brother Jeff A. Rogers reports a great time at the Murray Bible Institute. You may be sure the clear note of orthodoxy was sounded and a high spiritual tide was running.

The Main Street Sunday School in Hattiesburg recently presented Mr. M. P. L. Love with a handsome traveling bag as an expression of their esteem and appreciation for several years of service as Superintendent. Resolutions of affection also were adopted in view of his resignation from the office.

Raleigh Wright and Singer Theo. H. Farr closed their work as evangelists of the Home Mission Board with a fine meeting with the First Baptist Church, West Franklin, Ill. Rev. J. A. Musgrave, pastor. The congregations were large. The Sunday School increased from 450 to 900. There were 77 additions to the church, 66 for baptism. These brethren are now in Pinckneyville, Ill., and thence to Atlanta, Ga.

President Ebert of Germany, formerly a saddle maker, died February 28. He held office for five stormy and stressful years. He was, strange to say, both a Catholic and a Socialist.

An earthquake on the night of February 28 shook the country from Chicago to Boston. Many were badly scared, but nobody seemed to be hurt.

On a farm in South Georgia is posted this sign: "Trespassers will be persecuted to the full extent of 2 mean mongral dogs which ain't never been ovarly soshibil with strangers and 1 dubbel barrelt shotgun which ain't loaded with no sofy pillers."—Everybody's.

In a recent issue of The Baptist Courier appears an article against creeds written 78 years ago by Dr. H. G. Weston, President of Crozer Seminary for many years. The fact that Crozer Seminary has drifted far from the faith of Baptists does not give very good support to Dr. Weston's position.

Somebody's about to spoil our best speeches, and our appeals to the hoi polloi: Here comes an analyst of "Who's Who", and that is supposed to know, telling us that in proportion to population the cities and towns produce between six and seven times as many leading men as the country. Down goes another idol. But who'll believe it?

D. W. Moulder writes: Rev. E. C. Crawford from Jackson, Tennessee, is moving to Raleigh, Smith County, to take charge of Raleigh, Goodwater, Liberty, Mize, and Harmony churches. They are building him a home at Raleigh. We bid him welcome to our county and state and pray the Lord's blessings on him and his work.

Brother J. G. Gilmore has accepted the call to Bay St. Louis and began his pastorate there March first. This is a good field for hard work, but he is used to it.

By invitation of the trustees of The Woman's College, a great many pastors and other friends of the college met in Hattiesburg last week for conference on the matter of beginning a quiet campaign for endowment. The Education Commission had approved the purpose as they recognized the necessity to standardize our colleges for women. Friends in and around Hattiesburg are sympathetic and urgent in the desire for endowment, and it is believed they stand ready to get under the campaign. Indeed some are showing a most sacrificial spirit. It was natural to see a number of women in the meeting called in the interest of the education of girls.

In the morning short addresses were made by Drs. Nelson, Lipsey and Gunter and by Messrs. Tatum, Foltz, Foote and others representing the business interests of South Mississippi. In the afternoon there was a free and open discussion in which all facts were faced and opinions expressed. There was no constraint on anybody.

At last a resolution of approval and co-operation was passed and the details of the plans were left in the hands of local men and the trustees. It is understood that President Johnson will have general supervision and the campaign for cash will begin and be concluded as speedily as possible, certainly within a few months. It is understood that this effort will not in any way interfere with gifts to the 1925 Program, but will be supplemental to it.

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Dr. Alldredge says there are 700,000 Baptist homes in the South, and only 200,000 of them get a Baptist paper. How long, O Lord, shall we suffer this reproach and our work, Thy work, suffer?

At the meeting of the Executive Committee of the State Convention Board some six weeks ago, W. W. Kyzar was elected as evangelist of the Mississippi Convention. He has now announced his acceptance and will begin work in the state about the first of June. He was enlistment man for the southwestern part of the state several years ago and did fine work, being especially blessed in evangelistic work. Brother Kyzar is full of energy and zeal and knows how to bring things to pass. As pastor at Blytheville, Ark., for the past few years he has been greatly blessed in the growth of his church and in building a \$40,000 annex. His friends in Mississippi will be glad to welcome him home and put him to work.

Brother J. E. Davis passed away at his home in Rawls Springs, March 4th. He has been active and useful in that part of the state many years, and leaves a large number of sons and daughters who are an honor to his memory.

Forty have already been added to First Church, Hattiesburg, in a meeting conducted by Rev. Louis Entzminger, and the work grows.

That was nice work at Biloxi by the Federal prohibition officers when eleven men, a boat, and six high powered automobiles were seized. The liquor and boat and autos were valued at \$63,000. The men at nothing at all.

Alvah S. Hobart says about the title of D.D.: "I verily think it does harm to every man who has one in the ministry. I do not say that about degrees in the medical profession. There it signifies that he has mastered the things he is to use in his profession. But in the ministry it has no such meaning. It means there is a sort of success that is not due to mastery of the gospel. It, more often than we like to think, creates a subtle pride; or a little root of jealousy awakened in those who do not have it. If the Master said 'Be not called Rabbi' why should we seek to be called its equivalent? I should be glad to get rid of my burden and to see every seminary refuse to give any degrees. It is really sad to find so many students seeking the various degrees by which seminaries try to compete with other seminaries."

The progressive editor of the Southern Sentinel is making a good fight for better roads in Tippah County, and he won't quit till he wins.

The Baptist Tabernacle of Little Rock increased the salary of Pastor A. A. Walker, paid the debt on the church property and called him for life. He says he is content to stay.

May every former Blue Mountain College student who reads these lines be reminded to act as promptly as possible in sending any gift she may have in her heart to send to the Mo Kwong Home for Blind Girls in Canton, China—these funds to be sent through Mrs. T. C. Lowrey, Blue Mountain, Miss. The time till April 7th is short, and it is earnestly hoped the goal of \$1,400.00 may be reached by that date—the time of our W. M. U. Convention at West Point.

Dr. I. B. Seale writes from Holly Springs: "The church was very much pleased on last Sunday morning to hear the pastor announce that 18 had completed the course in Sunday School Manual, passed the examination, and would get their diplomas soon. This makes in diplomas and seals all together about 40 received by our Sunday School and B. Y. P. U. workers since November 1st, the beginning of Brother Sandusky's pastorate. Our pastor believes in keeping right in line with our denominational work."

Convention Board Department

R. B. Gunter, Corresponding Secretary

75 Million Campaign

One brother inquires if we still give credit for payments made on the 75 Million Campaign. Yes, we have a column on our books, first, for the 1925 program, and second, for the 75 Million Campaign. We received over \$2,000.00 for the 75 Million Campaign during February. We divide the 1925 program receipts on the percentage basis fixed by the Board and the 75 Million Campaign used in connection with the Campaign. So, been used in connection with the campaign. So, if any subscriber wants to clear the slate by paying up his pledge, the way is wide open.

Sacrifices Are Being Made

Brother T. E. Spencer of Moss Point has been one of the most aggressive Organizers in the State. Last year during the Campaign he spent between \$200.00 and \$300.00 of his own money in rounding up the 75 Million Campaign pledges. He visits the churches at his own expense. This year, in addition to working his own Church, he has proposed to the churches of the Association that he will add \$25.00 to the subscription of each church. He does this to encourage them to put on the program. He is showing his faith by his works.

The girls at the Woman's College are doing without their Sunday night supper in order to let the amount go on the Woman's College Endowment. It is estimated that for a year this will amount to \$1,800.00 for the Endowment Fund.

It has been suggested that since the Woman's College Endowment Movement is not to interfere with the 1925 program and since so many churches have not put on the 1925 program, that the College be given access to all the churches which have not lined up and that a list of these churches be furnished the College. So, if the churches do not make haste and report the amount pledged for the 1925 program, the Woman's College may get you.

Reverend R. W. Bryant has followed the plan of the old farmer who was unable to obtain outside help for harvesting his wheat. You remember the story that how when the farmer said to his boys, "Then we will harvest it ourselves," that the mother eagle said to her brood, "Children, it is time for us to move." Now, Brother Bryant took one of his members with him in his car and went and made the every member canvass. That shows determination. I believe the Scripture, however, places the pastor as the leader. To say the least of it, the canvass was made.

Dr. E. P. Alldredge's Work

Dr. Alldredge has done a splendid piece of work in compiling the figures contained in the pamphlet, "The South A Home Mission Field." It is hard to find that much information in such a limited space. If every Baptist in the State would read this pamphlet carefully, a revival of interest in mission work would result.

Philadelphia

Sunday, March 1st, was an epochal day with the Philadelphia Baptist Church. They are planning to build a \$35,000.00 or \$40,000.00 house of worship. They have a most ideal lot for the Church house and the pastor's home. They met March 1st for the purpose of raising \$15,000.00. The pastor and his Church had planned well for it. Spaces had been marked off on the Board which, if taken, would guarantee the \$15,000.00. It was found, however, before the offering was

concluded that they did not have enough spaces. They went beyond the \$15,000.00 mark and one of their \$1,000.00 members was absent as well as some others. It was thought at the close of the forenoon service that they would raise \$20,000.00. The plan is to sell bonds for the balance and pay off the bonds by placing the amount in their annual budget. It is a rare thing that you ever see such a determined band of workers and such unity of purpose. It seemed that the people began to get uneasy, fearing they would not have opportunity. Two remarkable things in connection with the offering: one was that this was supposed to be half of the amount that each individual was to contribute towards the erection of the building; the other was that this was a cash offering. In the event an individual did not have the cash in hand, he was to give his note or make plans whereby the Church could realize the amount as soon as needed; and two of the leading men in the Church said shortly after the service that you could realize every dollar of the subscription. They expect to begin building within the near future and to occupy the house in October.

Associational Rallies

We are asking for the privilege of suggesting that every association hold an all day rally meeting the fifth Sunday in March. This is exceedingly important.

The object of this meeting should be, first, to prepare to reach every church in the association during April with speakers; pastors and laymen. Second, the work to be done in reaching the churches is to be, first, the making of the canvass where it has not been done for the 1925 program, and second, the biggest possible cash offering. This should consist of, first, the paying up of any shortage which may exist on the pledges from January 1st up to that date, and next for the purpose of obtaining a liberal contribution from every person who has not made a pledge.

A tract is being prepared which will furnish information concerning the needs of the various causes. If this information is given to the entire membership, the results will be gratifying.

We urge that everywhere the associational organizations begin now to plan for this fifth Sunday rally. It is important that it shall be planned well and that every church shall be represented and that the program be arranged with a view of focalizing the attention of the people on the work for 1925 in order that the largest offering possible may be obtained.

Let's make our cash offering larger than it has ever been in April. We have gone a little over \$200,000.00 one time in April. Let's break the record this time.

April 19th

April the 19th has been suggested as the day for making our offering before going up to the Southern Baptist Convention. Let's make it a sacrificial offering.

Central Coldwater Church, Reverend E. S. Flynt pastor, was reported in the Baptist Record on March 5th. This was an error as this Church was reported among the first, having taken the every member canvass on time. This error was doubtless due to the fact that two people reported for the Church as we report once a week the churches which have reported during the previous week.

A MATTER OF SUPREME PRIMACY

By E. R. Scarborough

I should like to press upon the consciences of Baptists, especially the leaders in our churches and Kingdom work, a matter of most vital importance at this time. I speak of the need of a great spiritual, soulful campaign in all the estates of Zion for the winning of the lost to Christ.

The first two years of the millions movement Southern Baptists pressed and majored in evangelism as the mightiest lever of power and supreme motive in enlistment in stewardship and in financing the Kingdom of God. Kindling wood everywhere was put on the smoldering flames of evangelism and everywhere the fires flamed into a great conflagration. During this time their baptisms mounted far up to the highest point in their history, more than 241,000 in one year. Then we let up on evangelism. We pressed enlistment, campaigns for money, paying pledges, and took the emphasis off of missions, and soul-winning, and as a consequence during the last two years doctrinal discussions were waged everywhere. We thought more about evolution than we did regeneration. We discussed fundamentalism and modernism and money-raising and in the meantime forgot, as we should not have done, to put the emphasis also on winning men to Christ. The fires of evangelism burned low and our baptisms fell off until last year they had declined more than 50,000 over the two years before. I do not mean to say that the discussion of doctrinal matters, the calling of our people back to the fundamentals of the faith, pressing enlistment and money-raising and pledge-paying, are not matters of great importance. I know they are, but our fault was in that while we were pressing these matters, we took our minds and hearts off, to a considerable extent, of the great supreme matter of winning men to Christ. The central office in Nashville was held back from pressing evangelism, because of criticisms, not very wide, but very intense, on the ground that the campaign administration was getting off of its purpose and ground in looking after the winning of men to Christ. Hence, the central office slacked up in its emphasis, and the emphasis consequently was taken off in many other directions, there being no other central organization through which the evangelistic fires could be kindled and evangelistic propaganda pushed. Nobody is to be criticized for this state of affairs, except that all of us were mistaken in our plans to let up on soul-winning. It is a matter of great and universal regret that because of the pressure of debts and the limitations of money received, the Home Board Department of Evangelism has greatly declined. This is doubtless another contributing cause to the falling off of baptisms. In many states formerly emphasizing evangelism, evangelists have been left off of the state board forces and there has been a general decline in the emphasis and necessity of soul-winning. This is doubtless another contributing cause to the falling off of baptisms. Either for these reasons or for some other reasons the number of baptisms has declined in two years steadily downward about 25,000 a year throughout the South. Last year, two thousand churches more than the year before reported no baptisms at all. A total of nine thousand last year have no record of anybody being saved or baptized. This is tragical.

What Are We To Do About It?

Shall we stop the emphasis on stewardship, enlistment, budgeting our churches, raising money; stop the emphasis on doctrine; stop our controversies on evolution, modernism, fundamentalism, etc.? I certainly say "No". Go on with these where necessary until our people are fully-enlisted and are on the Bible basis of stewardship, tithing and regular, systematic giving and large offerings to the Kingdom of God. Go on until the truth is established and all our people are indoctrinated and every sign of modernism with its accompanying heresies, is rooted

and routed out of our churches and schools. But while we are doing this, my plea is that we keep the emphasis where it should be, on the main great matter of winning men to Christ. I would urge the rebuilding of the Department of Evangelism in the Home Board, the re-employment of more evangelists by our state and associational boards, a utilization of our young preachers in our three seminaries and the Bible departments of our colleges and other schools, and the many unemployed preachers outside of these schools, in great summer campaigns, especially in the smaller, neglected and country churches and in the suburbs of the cities. I would urge conferences on evangelism, especially at the close of and in connection with our Baptist schools. Have in each of these school centers a great evangelistic conference for one or two days, under the direction of the school authorities and the state secretaries. I would urge that in all the summer assemblies, workers' conferences, fifth Sunday meetings, and other gatherings of our people, in the pulpits, in the class organizations, and in other groups of our people, that we push this great matter, that we build fires of soul-winning, organize classes of personal workers, and teach evangelism and call our people everywhere to prayer that God will give us a great South-wide and nation-wide and world-wide revival.

My Soul Is Distressed

I feel deeply about this matter. For five years I have tried to lead Southern Baptists in a supreme effort to raise money and I bless God for every experience and I thank Him that in this period of five years our pastors and missionaries have baptized far more people than they have in any period in our history. At the close of this great campaign for money-raising and enlistment and evangelism, I should like to press home upon the consciences and hearts of my brethren everywhere the superlative necessity for a great emphasis upon soul-winning. There are some things we must remember.

One is that soul-winning is the heart of the Gospel, the center of the commission, the mighty message of Jesus, of the Acts of the Apostles, of Paul, the apostles, of John the Baptist. This great matter throbs through every pulse-beat of the Gospel heart.

Another matter is that it is the hope of our churches, our schools, our mission boards, the hope of our hospitals, our orphanages, all our work. In its holy fires burn the fervor of spiritual power and without the militant evangelism of Christ and His Gospel our churches will be on the scrap-heap sooner or later.

A third matter we must remember, and that is that when we stop evangelism, we stop the wheels of progress. Christianity without evangelism becomes static, reactionary. With it, it becomes dynamic, militant, aggressive.

Suggestions

1. Let us all put soul-winning uppermost and primary.
2. Pray for a Southwide revival beginning in our own hearts, our own churches, our own schools, our own circles.
3. Restudy man's lost and perilous condition before God, his guilt and endangered destiny without Christ.
4. Put all the Gospel kindling wood on the spiritual fires in our souls and start a conflagration of spiritual compassion.
5. Organize classes in soul-winning in all the departments of our work.
6. Organize in every church and association for an associational-wide campaign for souls in the spring or in the summer.
7. Seek God's Holy Spirit's power and endue-ment for this great task.

This matter is a cause of supreme primacy.

INTERESTS OF WORLDWIDE WORK OF BAPTISTS SET FORWARD AT MEETING EXECUTIVE COMMITTEE, B. W. A.

By Frank E. Burkhalter

In what was regarded by the members as the most successful meeting, in many ways, yet held by the Executive Committee of the Baptist World Alliance in Chicago, February 25 and 26, the following actions, significant for Baptist work the world around, were taken:

1. It was definitely agreed that the Baptist World Alliance has a distinct mission to perform other than the holding of inspirational meetings every five years, this mission being defined as furthering Baptist unity, promoting Baptist fellowship and proclaiming the Baptist message to the whole world.

2. The work of the Alliance and of the executive committee was placed upon a more definite and firmer basis through the adoption of an annual budget of \$10,000, this sum to be prorated among the principal Baptist groups of the world as follows: Northern Baptist Convention, \$2,500; Southern Baptist Convention, \$2,500; National Baptist Convention, \$1,250; Canadian Baptists, \$750; European Baptists, including those of Great Britain, \$1,250; Australia, New Zealand and South Africa, \$1,250; Asia, \$250; Latin America, \$250. Each group will be left free to raise its contributions to this budget in whatever way its official representatives may deem best.

3. The resignation of Dr. J. H. Shakespeare of London, as secretary for the Eastern hemisphere, was accepted—Dr. Shakespeare's ill health making his resignation necessary—and Dr. J. H. Rushbrooke of London, Baptist Commissioner for Europe, was elected to fill the vacancy. To succeed Dr. Rushbrooke on the executive committee, the Rev. Gilbert Laws, pastor of East Croydon Baptist Church, near London, was named.

4. Tentative plans were outlined for a presidential visit to the Baptist families of the earth between now and the next meeting of the Alliance at Toronto in 1928. In the event President Mullins' health will not permit his making this trip, the officers of the Alliance will probably choose some other representative Baptist to perform this mission.

5. It was not deemed wise to hold a European Baptist Congress in 1926. The committee believed a series of conferences on a smaller but more intensive scale in the various countries of Europe would prove much more effective and much less expensive and the matter of holding these was referred to the several foreign mission boards operating in Europe for such action as they deem is needed on their respective fields.

6. Feeling that evangelism is of first importance in every Baptist program, the committee named a special sub-committee to draft an appeal to the Baptists of the world to go afield as never before in the task of winning the unsaved of every land to Christ. This committee includes Dr. L. R. Scarborough of Fort Worth, Dr. C. A. Barbour of Rochester, Dr. J. H. Rushbrooke of London, Dr. William Kuhn, and Dr. Lacey K. Williams of Chicago.

7. It was recommended to Baptist churches everywhere that the first Sunday in February for the next three years be observed as a day of special prayer in the interest of all Baptist work around the world. Regional secretaries will furnish their respective constituencies with such detailed information as may be necessary.

8. Various treasurers of the special fund inaugurated at Philadelphia in 1911 for the establishment of a Baptist seminary in Russia were directed to turn over those funds to Mr. Herbert Matthews of Toronto, treasurer of the Alliance. This fund now amounts to between \$55,000 and \$60,000. The British committee bought with its funds in 1912 a tract of 2½ acres of ground in what is now Leningrad, on which it was planned the American Committee would erect the needed buildings. The World War prevented the carrying out of these plans, the property has been

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practically confiscated for the time being by the new regime in Russia, and any definite step toward further provisions for the Seminary must await further developments. An auditing committee will audit the accounts of the various treasurers, this committee being headed by Dr. Clifton D. Gray, Lewiston, Me., the American secretary.

9. The general situation in Russia as regards the welfare of Baptists and the progress of Baptist work there was reported as greatly improved by Dr. Rushbrooke, while Secretaries Love and Franklin of the Foreign Mission agencies now operating in Russia expressed the hope that ultimately plans might be developed whereby all the Baptist groups of the world might have a share in carrying out a great Baptist program in Russia. This hope was based on two considerations: First, the large possibilities in Russia for the future; and, second, the force which an example of world Baptist unity would have in more closely uniting the two large Baptist groups in Russia.

10. Through a statement prepared by Secretary Love and Dr. Z. T. Cody, Baptist churches everywhere and in America in particular, were warned against independent appeals coming from the various foreign fields, the statement urging that all such appeals be referred to the foreign mission agencies operating in the countries concerned. The majority of these appeals come from wholly unworthy persons, the statement declared.

11. Dr. Rushbrooke was delegated to enter in the minutes a statement of appreciation of the late Dr. John Clifford, former president, who died in 1923; and Drs. W. T. Whitley and J. F. Love will perform similar missions in the cases of Joel W. Lall of India and F. M. Edwards of Brazil, vice-presidents, both of whom have died within the past few months. Drs. Rushbrooke, Mullins and W. A. Cameron were named to draft a statement of appreciation of the services to the Alliance of Dr. Shakespeare. The Committee had a special session of prayer that God would restore President Mullins, who was prevented by illness, from attending the meeting, and Dr. Shakespeare to their health. Dr. Barbour served as chairman of the meeting in the absence of Dr. Mullins, and Dr. Whitley of London was named recording secretary.

12. Special committees were named to represent the general committee in co-operation with the officers of the women's and young people's work, the committee on women's work including Drs. Scarborough, Rushbrooke and Cameron, and that on young people's work the same as that just named with Dr. W. S. Abernethy. By means of this special co-operation it is hoped to effect a closer unity between these groups and the Alliance proper and help these groups find the fields of their largest usefulness.

13. The date for the Toronto Congress in 1928 was set for late in June. A committee consisting of the five general officers of the Alliance will serve as a tentative program committee, with final action being taken by the entire executive committee. To this committee was referred a suggestion from President Mullins to the effect that an exhibition be arranged for the Toronto Congress whereby an exchange of ideas and plans for the most effective doing of definite forms of Christian work might be had among the various participating Baptist groups.

The pastor at Lima, Ohio, reports a number of conversions as a result of sermons he preached on the book of Jonah. We venture the guess that he did not represent the story as an allegory.

The bill in Congress providing increased pay for postal employees was at first rejected, but after Congress had increased the pay of its own members they thought better of the bill and passed it. Nothing like being kept in a good humor.

THE SACRED SONG LEADER

By Ernest O. Sellers

The Baptist Bible Institute, New Orleans

The proper exercise of sacred praise, a not too frequently found art, demands a correct and therefore a trained leadership.

Sacred song is an act of worship and is to be divorced from cheap tricks and clap-trap methods. Its leaders need more than stentorian voices and a superabundance of self esteem.

The biggest factor in good congregational singing or other sacred song is the leader. Without a leader, a good voice and a good instrument may produce very ordinary music; with a good leader, poor voices and poor instruments will likely produce good singing. The good leader may be, but an ordinary soloist but he will inspire that degree of co-operation of choir and congregation that is the basis of all good sacred song.

A very large percentage of the average congregation loves to listen to music but Americans in particular are not so keen to do the singing themselves. In this respect they differ from the Welsh and the Germans who love to have part in the singing rather than to be entertained.

One reason for the low musical ability of the average congregation is the inability of so many to read music at sight compelling them to hear a song many times before they learn it and causing them repeatedly to sing the older songs incorrectly.

Then there is our sensitiveness to ridicule which causes us to be unwilling to sing until we are confident we can sing a given song correctly. Thus there are so many who fail or fear to open their mouths and the consequent result is poor singing.

Another reason why the leader is the key to the situation is the fact that there is such a lack of a clear standard of quality or efficiency in congregational singing. Too many leaders are drafted into the work. Few have had any contact with outstanding, successful, thoughtful and studious leaders. Most of our Church Song leaders are only locally trained, if trained at all, and too many fail to take their work seriously enough. Reading little, if any, having only a limited observation or experience, these leaders do not have clear cut standards. Failing to comprehend the many angles and problems of their work they do not set before congregations and choirs those ideals that lead to a constant improvement or to the fullest development and use of the talents and opportunities at their disposal.

The leader we have in mind will help to meet and supply these needs. He will be able, wisely and as occasion demands, to correct mistakes, teach new songs, set before the congregation high ideals, inspire them to a greater enthusiasm and degree of co-operation and develop every musical possibility. He, himself, will be the embodiment of right standards.

Song leaders may roughly be divided into three classes. First, the Professional. This is the one who is concerned more with the artistic and financial rewards of music than with the ideals of worship and praise. Such leaders feed upon the "bunk" of voluble praise, are sensitive to criticism and have but little concern about other church interests or care anything about the Kingdom program. Leaders of this class are opportunists who use Church music for their own advancement.

Secondly, the Drifters. Too often such leaders are lacking in thorough preparation and seldom are willing to study or avail themselves of their opportunities for securing culture and a wider musical knowledge. It is not enough to have a God given voice and to be overly persuaded by some enthusiastic pastor or other friends, for a man to make any lasting success in this work, if he lack the right incentive and a proper ground work upon which to build.

Finally there are the God-called Leaders. Not all of these have taken up music as a vocation, many of the most successful leaders of church

music do their work voluntarily out of a love of God and a desire to be of service. Realizing their own limitations, they are eager to learn, readily accept criticism and are anxious to serve to the limit of their ability and opportunity.

The first qualification of a good leader, and the most essential one, is his character. Christian character, uncommon honesty, culture and consecration. He must be en rapport with every interest set for the establishment of piety, integrity, righteousness and all Kingdom interests. He will be a man (or woman) of faith and prayer, able to use his Bible effectively, will accept the cardinal facts of the Christian faith and will know and support his particular denominational history and interests.

Personality, that undefinable essence of success, is demanded to an unusual degree if one is to be a leader of sacred song in deed and in truth. Mannerisms and vulgarities have no place in this work. Personal appearance is demanded and the leader's gentlemanly conduct must elicit confidence.

Musical knowledge is, of course, essential and musical ability and enthusiasm are requisites. This knowledge will embrace the fundamentals of musical theory and sight singing, correct use of the voice, how properly to conduct, some ability to play an instrument, at least hymns, and a familiarity with hymns and other musical material. He must know the best of the past as well as the best and most popular music of the present.

The leader must be in sympathy with the pastor, congregation, choir and the songs being sung. He must intelligently meet every situation and be an indefatigable and an enthusiastic worker.

Tact is a most essential qualification. How to meet and get along with folk. How to interpret any given song or hymn. How to fit into any given situation. How to organize and to lead others. Some of these things are God given talents but all of them are capable of cultivation.

In his leadership there must be decision and a proper observance of tempo, dynamics, rhythmic, attack and release. Care must be taken as to breathing, enunciation and pronunciation, pitch and a proper reading of the text both musical and poetical.

What is the leader's work? He must strive to get the whole congregation to sing, try to get them to sing in tune and in time and with a proper appreciation and understanding.

To do this the leader will not depend so much upon his voice or an instrument as upon his personality and the proper movements of his hand in conducting. He will stand facing his singers, the choir, when rendering special selections and the congregation in chorus or choral work. He will secure attention, maintain interest, avoid every possible interruption of his work, pause sufficiently at the end of each verse to allow proper breathing and a clear attack of succeeding verses. He will not be "wise in his own eyes" though at all times he will know his own business. At all times and on every occasion he will be sensitive to the leadership of the Holy Spirit, will make his work a matter of prayer and ever be ready to give credit to whom credit is due, especially glory to Him to whom all praise should ascend. The sacred song leader rightly is a minister of song with all that phrase should imply.

Rev. T. F. Callaway of Macon, Ga., and Mr. T. E. Bush, Director of Music, have just closed an engagement of four meetings in Florida. At Northside Church, Miami, there were one hundred and fifteen additions; at Okeechobee, fifty-eight additions; at Palatka there were forty-one to unite, while at New Smyrna there were seventy-two additions.

Brother Callaway is now assisting Dr. Chesterfield Turner in a meeting at the First Church, Frankfort, Ky. Mr. John D. Hoffman is in charge of the music in this meeting.

Mississippi Woman's Missionary Union

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A WHITE CHRISTMAS AT SEINAN JO GAKUIN

By Carrie H. C. Rowe

Some of us had wanted it for so long—this White Christmas—for it seems to teach so well just the conception of Christmas that we wanted our girls to have. But the White Christmas in full is a program that cannot be given without Christians and the two former Christmas programs have had to be given with the majority of the girls not yet Christians. So other programs were used but the idea of Christmas as a time of giving to those less fortunate than ourselves was inculcated from the first.

The past year saw great strides taken in spiritual growth in the school, and also in the number of those who have confessed Christ so that it was thought that we could really give the "White Christmas" this time. The preparation was begun in July for the program had to be transplanted from the English. This was splendidly done by one of our Japanese teachers who is also teacher of Bible and a member of the faculty committee on religious work in the school. The pledge card suggesting gifts of Substance, Service, and Self was also translated and envelopes provided for offerings. But not all the preparation was of this kind. Much thought and prayer were given to creating a really "white" atmosphere for this program. Both at faculty meeting and to the student body, the pledge card was explained item by item and the girls were asked to spend a week thinking and praying over them before signing a single pledge. The faculty without exception went wholesouled into the preparation. One committee transformed the gymnasium into almost real auditorium except that of course we could not have an elevated stage so that we had to seat the girls on the floor so the guests who sat in the rear could see the program. The bare rafters were hidden by a canopy of white paper ribbon; the front of the room was papered with white, and the low stage with the ancient king's throne was draped in white. On either side the platform stood a pine tree undecorated save for three rows of unlighted white candles.

The program opened by the girls marching in singing to the old familiar tune, though the words were strange, "Angels from the Realms of Glory". One of the student committee on religious life gave the scripture reading using the twenty-fourth Psalm with its refrain "Who is the King of Glory? Jehovah . . . He is the King of Glory". The Dean led in prayer and three of the teachers sang in English one of the Christmas hymns. Then followed the pageant giving the celebration of the birthday of the ancient King of Cathay, the king and all his court arrayed in white, and the gifts with the one exception all white. The second scene showed but the bare stage, and the herald proclaimed the celebration of the birthday of a greater though unseen King and the interpreter explained how we may bring our gifts to Jesus our King. One attendant stepped forward and called for gifts of substance. Immediately the student body began singing "Our Offerings Now We Bring to Thee", while the student committee took forward the pledges of offerings for the coming year and draped them on the lower branches of

the trees. As they did this the attendants lighted the lowest row of candles; and the class officers came forward time and again with white bundles the gifts of the girls for the poor. When these had all been ranged below the trees, the second attendant stepped forward and called for gifts of service. The song changed to "Make Me a Channel of Blessing" and the committee came forward and again hung rows of white cards containing the pledges previously signed to give various forms of service in the Church, the Sunday School and the Personal Workers' Band, the second row of candles on the trees glowing into light with each additional row of pledges. And then came the call of the third attendant for gifts of Self and again the committee came forward bringing in their white trays the cards bearing the decisions of ONE HUNDRED SIXTY-TWO girls either to accept Christ as their Savior or to renew their consecration to Him. Three of these girls together with one teacher signed the formal Student Volunteer Declaration Card pledging to give the remainder of their lives to bring "Japan, the Orient and the World to Christ." During the bringing forward of these cards the students were singing "Oh, Jesus I Have Promised to Serve Thee to the End"; and the attendants lighted the remaining candles until the trees truly glowed with light and pledges of white service to the King. At this time the purpose of these gifts was explained to the audience and an opportunity given for them to share in the offering. Afterward a summary of the pledges given was read and at its close the student body spontaneously rose, someone turned off the lights and in the glow of the torches lighted by their own pledges that chorus of over two hundred well trained girlish voices sang:

"Dear Father, the gifts that we offer today,

Few though they be, accept now we pray".

Just that—but I wish I could transcribe here the four part harmony that echoed softly and re-echoed until I know there was singing up in heaven in response to the outpouring of sincere hearts in that hour.

The results of that program are fully written only in heaven, but there are some results that we have already been allowed to see. The four decisions for life-time service already mentioned rejoice our hearts most; one girl's leading, sometimes with evident effort, in prayer at the weekly meeting of the "Spirit-filled-Band" as the Personal Workers' Band is called is another cause for rejoicing; ten girls who had never before accepted Christ and forty-seven who pledged themselves to lead others to Christ add gladness to gladness. Other results of this kind could be mentioned such as eight girls who have already begun to teach Sunday School, but with these items let us go on to the material gifts. In money, sixty-five yen were collected and sent to the Leper Hospital in Kumamoto together with a number of garments for those who work there. Two hundred and thirty packages of "O Mochi", the New Year rice cakes and a number of garments for children were sent to the Korean people who are working in Yawata, a neighboring town. These gifts for the Korean people were distributed at a special service held for them at the Yawata Baptist Church and many of them

heard for the first time of Him whose birth we celebrated. The mayor of Yawata assisted in this service and incidentally was won to favor our school and has not hesitated to express his good will since.

And so on and on the good tidings are being spread and we who are privileged to have a share in proclaiming the glad tidings are grateful indeed for the strength and encouragement continually coming to us from Southern Baptists in whose stead we are working here.

YOUNG PEOPLE'S COLUMN

The Sunbeam programs in World Comrades frequently call for songs found in "Hymns for the King's Children" and many leaders have inquired about this book. It may be obtained from The American Baptist Publication Society, 1107 McGee St., Kansas City, Mo., for 40c per copy.

One day this week the mail brought reports from two new Girls' Auxiliaries and three new Royal Ambassador Bands. We trust we will have many more such days before the Southern Baptist Convention meets in May. Mississippi would like to bring back some of the banners from Memphis, awarded to the states for the greatest increase in the number of auxiliaries.

We have a communication from one of our Training School girls and would like so much to print the entire article but from lack of space we will only quote a very appreciative paragraph from it: When a Training School girl meets with a group of W. M. U. members, there is a feeling of reverence, love and pride that she never felt before; reverence for the memory of those who founded so great an organization and for its history, love for every member everywhere, who quietly, efficiently and lovingly are carrying out the Master's great commission. But deeper than all there is the sense of pride that she belongs to the great body of women who dreamed, planned and wrought till the present Baptist W. M. U. Training School came to be the useful and beautiful home it now is. Not until one has seen it and been through it, can she appreciate its value or realize its meaning. How I long for you to know it as we do, like some of the happy hours with the girls inside the home, be with us in the training also."

GOING TO WEST POINT?

All delegates and friends who are planning to attend the W. M. U. State Convention at West Point, April 7th-9th, please send in your names and state on what train you will come, as this will simplify matters very much for us. And to the friends in neighboring towns who will be coming in cars for the day, we extend you a cordial invitation to lunch with us at the church. Arrangements will be made for all who come this way. We hope to send out assignment cards by the last of the month. Come and help us make this the largest and best convention in W. M. U. history. Address all communications to Mrs. W. H. Van Landingham, 38 Calhoun Street, West Point, Miss.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

B. Y. P. U. Reorganized at Poplar Springs

The young people of Poplar Springs Baptist Church met Sunday, February 22nd, to reorganize the B. Y. P. U.

Miss Katye Buckley was elected president, Mr. Marshall Jones vice-president, Miss Louise Batman secretary and treasurer. Group captains, Miss Eula Purvis and Miss Ernie Miller. Bible Readers' leader, Miss Myrtle Harrison. Much interest was manifested.

For the time being the union was divided into two groups. We shall have four groups when the boys and girls return from college.

We solicit the prayers of other unions for our success.

—Hazel Miller, Reporter.

Attention Next Week Convention

Oh boy! I can't hardly wait to meet you there. ON TO TUPELO.

In the recent West Laurel Training School the B. Y. P. U. issued a Training School paper, "THE PEPPER PEP". Just a new way of saying "Spizzerintum". It was a good booster for the school; we give below a few extracts from one copy:

"Don't it make you feel good to be a Baptist, and better still a Christian."

"What shall it profit a B. Y. P. U. member if he acquire all knowledge of methods and fail to apply it."

"If you want to escape temptation, keep busy working for the Lord and the tempter will flee."

"It is hard to unpickle a cucumber. Better not be sour."

"The member who reads out of the Quarterly after having his part in advance, shows that somebody is lazy. Who is it?"

"Men are not praised for doing things that no one else dares to do, but for doing BEST the things that others do well."

"Thou shalt truly till the all the increase of thy seed, that the field bringeth forth year by year."—Deut. 14:22.

THIS WAS THE WEEK! Did your B. Y. P. U. observe it? Study Course Week. A large number of B. Y. P. U.'s did, but there are some who didn't. BUT we hope your plans are already made to observe it right soon. Let's get it behind us as soon as possible. Use your own talent for teachers, make it go, you can. Give it the TRY.

Some unions have not yet had a part in the B. Y. P. U. Cottage Plan, and we are wondering WHY. We have started a good thing and will

see it through, but we need your help to do it. Come on now, let us have your offering, be it small or great.

Wanted

Wanted—1,000 A-1 B. Y. P. U.'s for next quarter, that is April, May, June.

Wanted—100 A-1 B. Y. P. U.'s for next quarter, that is April, May, June, for Mississippi. That will be our quota and we do not want to fall short in doing our part in a glorious undertaking. If you want copies of the play "Making the Standard" ask for them, they are free.

Have You One Like This in Your Church?

We Advocate It

"The Adult Union is made up of married folks and babies and I am glad to see the people come to the B. Y. P. U. and bring their children. This union has 28 members, three new members last Sunday and many visitors."

PROGRAM

Intermediate Conference Period
State Convention, Tupelo, March 17-19

FIRST DAY

8:30-8:45 Devotional—"Jesus, my Friend"—Okolona Intermediate.

8:45-9:05 The Best B. Y. P. U. Program I Ever Attended—Lillian Russell, Oxford.

The Best B. Y. P. U. Social I Ever Attended—First Church Meridian Intermediate.

The Best B. Y. P. U. Program Planning Meeting I Ever Attended—Flora Intermediate.

The Best B. Y. P. U. Training School I Ever Attended—Ellisville Intermediate.

9:05-9:30 Debate: Resolved, that the Daily Bible Readers' Course is the most important part of a B. Y. P. U.

Affirmative—Zana Wilson, Tupelo; Helen Hoppers, Tupelo. Negative—Hartzelle McC., Columbus; Frances Jacobs, Columbus.

9:30-9:35 A Pastor's Appreciation of an Intermediate B. Y. P. U.—Rev. J. D. Franks, Columbus.

9:35-9:45 Open Forum.

SECOND DAY

8:30-8:40 Devotional—Pontotoc.

8:40-8:50 How We Did It:

Daily Bible Readings—Beaumont Intermediates.

W. O. Q. Programs—Kosciusko Intermediate.

"When Summer Came"—Louisville Intermediate.

Took Charge of Public Service—Verona Intermediate.

Organized B. Y. P. U. in a Country Church—Mt. Olive Intermediate.

8:55-9:05 Playlet, "Making the

D. V. B. S.

DAILY VACATION BIBLE SCHOOL

GENERAL BOOKS RECOMMENDED

How to Conduct a Church Vacation School—Gage	\$1.50
The Community Daily Vacation Bible School—Knapp	1.00
Sidelights on the Daily Vacation Bible School—Knapp	1.00
Music Manual for Use in D.V.B.S.—Hazzard	1.50
As the Twig is Bent—Limouze (Habit Stories)	.40
Thirty Character Building Stories—Knapp (Habit Stories)	.20
Use of Projects in Religious Education—Hartley	1.00
Dramatization of Bible Stories—Miller	1.25
Handwork in Religious Education—Wardle	1.25
Story Telling Lessons—Tralle	.75
Story Telling for Teachers of Beginners and Primary Children—Cather	.60
Methods with Beginners—Danielson	.60
Methods for Primary Teachers—Lewis	.60
Church Work with Juniors—Brookway	1.00
Good American Vacation Lessons—Danielson (Patriotic)	1.00
Church and Sunday School Handcraft for Boys—Hall	2.00

D.V.B.S. DEPARTMENTAL TEXTBOOKS

Southern Baptist Convention Series

First Year Beginner (for teachers only)	\$1.60
First Year Primary (for teachers only)	1.60
First Year Junior (for teachers only)	1.60
First Year Intermediate (for teachers only)	1.60

D.V.B.S. SUPPLIES

Advertising Tags (in lieu of buttons), per hundred	\$0.50
Enrollment-Record Cards, per hundred, Boys, 50; Girls	.50
Offering Envelopes (used at commencement), per hundred	.50
D.V.B.S. Certificates (for attendance), per dozen	.50

Write for special price list of crayons, flags, scissors, tablets, pencils, coping (scroll) saws, cardboard, wood, paper, and other supplies. Also free literature and other information.

Homer L. Grice, Secretary, D. V. B. S. Department

BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSEE

Standard of Excellence"—Baldwyn Intermediates.

9:05-9:15 What the Int. B. Y. P. U. Offers to Young Christians:

(1) Training—Mary Lee Cooper, Blue Mountain.

(2) Instruction—Saltillo Intermediate.

(3) Talents—Frances Ray, Starkville.

(4) Preaching Service—Allie Watkins, Aberdeen.

9:15-9:45 Open Forum.

A Tribute to the School Teacher

This tribute is to the school teacher and especially to the teacher who is teaching in the rural section, and we classify all small towns of a thousand and under as rural.

The school teacher in a small community is in many instances the greatest asset of the community. When we look for a teacher we want one who will not only teach school, but who will be the leader in all community activities including the church work with its various departments. The Baptist denomination is proud of its young men and women who are filling places of teacher in communities called rural, for in nearly every instance these young people have been trained in our Baptist schools and meet the expectations of the community in that they become leaders of every

progressive movement in the community.

Our B. Y. P. U. work especially is the benefactor of these fine young people, for as they go into the community their first thought is to help the religious life of the young people in the community, and having been trained in the B. Y. P. U. at college they go about to either strengthen the already existing union or to organize one when they find the church without one, which is too often the case. The B. Y. P. U. Department wants to express here and now its deep appreciation of the splendid co-operation we have and are receiving from these teachers. We thank you, teachers, and want you to know that when our department can serve you it will be our joy.

(Continued on page 16)

The Elementary Conferences to be held at Tupelo March 17-19 in connection with our State Sunday School Convention will be the best we have ever had. Mrs. Shumate of Nashville will lead the Beginners' Conferences; Miss Annie Williams of Birmingham the Primary; Miss Minnie Brown, Pontotoc, the Cradle Roll, and Mrs. J. A. Taylor, Brookhaven, the Junior. You cannot afford to miss them.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, March 15, 1925

By R. A. Venable

The Resurrection of Christ

Scriptural Study: John 20:1-16.

Collateral Readings: Matt. 28; Mark 16; Luke 24; 1 Cor. 15:1-11.

Introduction: The Resurrection of Christ is the most important event in the world's history. It sets the seal of truthfulness to the claims of the son of Mary, as God incarnate. It is the pivotal point on which turns the moral and spiritual destiny of man. The empty tomb solves the problem of immortality and from its vicinity comes forth billows of light, life and hope, to a benighted, despairing and dying world. The fact of the resurrection of Jesus Christ is assured to us by the indubitable testimony of witnesses whose competency and honesty cannot be impeached. No fact in human history is better attested than is that of the resurrection of Jesus Christ. It rests upon a foundation absolutely secure against the destructive forces of all time. The remorseless assaults of infidelity have been hurled back in hopeless defeat, while the passing centuries have reinforced the impregnable foundation upon which rests in solitary grandeur the light of the ages. It is attested by ear and eye witness, of men who sealed their testimony with their blood; it stands out as the fulfillment of prophecy reinforced by the matchless achievements of nearly two thousand years, in the overthrow of the powers of darkness and the uplift of men and nations. It has lifted empires off of their hinges and transformed the civilization of the world, and in its resistless march, it engirdles the earth with a golden girdle of truth and righteousness.

It is interesting to note the number of appearances of our Lord during the forty days intervening between his resurrection and ascension. (1) To Mary Magdalene. John 20:16. (2) To the other women. Matt. 28:9. (3) To Peter. Luke 24:34; 1 Cor. 15:5. (4) To the two disciples on their way to Emmaus. Luke 24:15. (5) To the ten Apostles without Thomas. Luke 24:36; John 20:19. (6) The Apostles with Thomas. John 20:26. (7) To seven disciples among whom were Peter, Thomas, Nathaniel, James and John. John 21:1. (8) To the eleven disciples and probably the 500 brethren on the mountain in Galilee. Matt. 28:16; 1 Cor. 15:6. (9) To James the Lord's brother. 1 Cor. 15:7. (10) To the Apostles on the occasion of his ascension. (11) To Saint Paul. Acts 9:3. Such is the number of appearances according to the inspired records. In case his appearance to the 500 brethren was to them apart from the other disciples, we would have twelve distinct appearances to those who witness to the fact of his resurrection: some

of whom sealed their witness with their blood, shed by their enemies to suppress their testimony.

Our lesson records but one appearance; the first to Mary Magdalene. John had lived long enough, to know the apologetic value of a minutely detailed account of the conditions of the empty tomb and the first occurrences of that morning on which his loving Lord emerged from the realm of the dead. His account is simple, brief, straightforward and convincing. It is pathetic and free from the embellishments of fiction and absolutely void of the expedients of a situation of the writer's own creation. He relates with studied moderation the attendant circumstances of that early morn, out of his personal experiences and observations. His account of what he saw, heard, did and felt, it is ours now to study in part.

1. **The Empty Tomb.** John is careful to emphasize the fact that the grave in which Jesus was buried, was found to be empty at an early hour on the first day of the week. The body was missing. Jesus had either risen from the dead, or some one had removed the body from the tomb. (1) Mary Magdalene firmly believed the body had been removed by human hands, and sought to discover the whereabouts of the body. "Now on the first day of the week cometh Mary Magdalene early while it was yet dark, unto the tomb and seeth the stone taken away from the tomb, she runneth therefore and cometh to Simon Peter and the other disciples whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him." (Vers. 1-2.) Matthew and Mark tell us that there were other women with Mary when she went early to the tomb. The purpose of the visit was that they might anoint the body of their Lord. John does not mention the other women, but Mary's language to Peter and John implies their presence, "We know not where they have laid him." Mary accounts for the empty tomb only on the ground that the body had been removed. She did not believe in his resurrection. She was sorely distressed and hastens away, first to Peter and then to John to inform them of the empty tomb and the missing body.

They go to find out for themselves the conditions which Mary had reported to them. They did as thoughtful men would be expected to do. There was much in the events of the last three or four days to bewilder them, much to inspire fear and solicitude. The report of Mary stirred them to action. "Peter therefore went forth, and that other disciple and they went toward the tomb. And they ran both together: And the other disciple outran Peter and came first to the tomb and stooping and looking in, he seeth the linen clothes lying, yet he entered not in. Simon Peter therefore

also cometh following him, entered into the tomb and he beholdeth the linen clothes lying, and the napkin that was upon his head. Then entered in therefore the other disciples also who came first to the tomb and he saw and believed." (Vers. 3-8.) This dramatic action on the part of Peter and John is in accordance with the characters of the two men, and is full of significance. The possible doubt that the tomb was empty and to account as best they could how it became empty, to account for the missing body of Jesus in the light of all the circumstances. They made a careful examination of conditions in the tomb.

2. There were two assumptions which from the very nature of the case would lay ready to hand. These two assumptions formed the ground of the investigations. (1) The body of Jesus was removed from the tomb by human hands, or (2) The body of Jesus had been taken out of the grave by the interposition of supernatural power. Either human or divine power had robbed the grave of the crucified body of Jesus Christ.

The first supposition was tried out in the light of the facts. The presence of his burial clothes in the empty tomb, was unaccountable, if his body had been removed either by his friends or by his enemies. They would not have divested his body of the cerements of the grave and borne it forth unclad. Besides it was out of all reason that either friend or foe could or would come in the night time, and break the seal placed upon the grave by Roman authority, and roll away the heavy stone from the mouth of the grave, and that too, in the presence of a cordon of soldiers set to guard the tomb lest his disciples might come, and steal away his body. If the body had been taken away by either friends or enemies it would have been done in great haste. They would have given no time to an orderly arrangement of the linen clothes with which his body had been bound around. The conclusion was that the body had not been removed by human hands. It was an impossible supposition, "that certain persons had entered the tomb while the Roman sentinels were asleep and leisurely stripped the body and laid the linen bandages and the napkin in orderly fashion, and then went away with their burden, where no one could tell."

The second supposition held the ground in the mind of John and doubtless of Peter also. (Ver. 8.) John is careful to state that his faith was based upon what he saw in the empty grave. There was no other explanation of the empty tomb, than that the body had been raised up by divine power. There had been a resurrection of Jesus from the dead. "John drew the only possible inference; the light struck into his mind and soul on the spot." He believed that his Lord had risen from the dead on the evidence before his eyes. His faith was not based on some passage or passages of Scriptures which he recalled. "For as yet they knew not the Scripture that he must rise again from the

dead. So the disciples went away again into their own house." (Ver. 8-9.) Here John associates Peter with himself in his belief that Jesus had risen from the dead. He likewise shows how little they had thought of what Jesus had told them, that he would rise again. All of Jesus' efforts to enlist their faith in his resurrection had fallen upon dead ears, all the scriptures he had expounded to them had found no place in their minds and hearts. Their old current conceptions of the Messiah and his work, they held with such tenacity, as to allow no room for his assurance of his resurrection on the third day. The light first broke in upon them in the empty tomb. From that empty grave they went to their own homes believing that their Lord had broken the bars of death. What must have been their reflection as they waited for further developments out of conditions which the resurrection of their Lord had made all the more bewildering. Out of the open grave came new problems as well as a new faith.

3. **The Appearance of Jesus to Mary Magdalene** (Vers. 11-18.) 1. It is evident that Peter and John did not communicate their faith in the resurrection of Jesus to Mary. He did not show himself to these two disciples. The privilege of being the first to see the risen Christ was accorded to Mary Magdalene. John and Peter had probably left the grave before Mary's return. The circumstances confirm the view that she had no intimation from any one that Jesus had risen. Her distress is pathetic. It was in no way abated by her hasty visit to the home of Peter and John to inform them that the body of Jesus had disappeared from the grave. Her heart was breaking at the thought that she was denied the privilege even of weeping over the dead form of one who had meant so much to her life; his power and kindness had rescued her from sin, and made the better life easy, who had by his love and sympathy for her, gained for her the love and fellowship of those who could help her. In the death of such a helper she had sustained an irreparable loss. Reluctant to abandon all hope, she lingers still about the tomb. "But Mary was standing without at the tomb weeping, so as she wept, she stooped and looked into the tomb, and she beholdeth two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had lain. And they said unto her, woman why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him." (Vers. 11-12.) The appearance of these supernatural occupants of the empty tomb ask the source of Mary's grief, but they could not heal her bleeding heart nor stanch her flood of tears. They are ministering spirits, sent to minister to heirs of salvation, but there are heart troubles, which only Jesus himself can heal. The purity, power, sympathy and majesty of these celestial beings can not interpose between a seeking soul and Jesus whom it seeks. Her grief is too

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Corresponding Secretary
Foreign Mission Board, S. B. C.
Richmond, Va.

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Mississippi Woman's College, J. L. Johnson, President.
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COLLEGE COLUMN

Mississippi College News

Everyone is enjoying the first breath of spring. Many students, hearing the warbling of the birds and seeing the budding of the trees, are coming out of their winter hibernation and are enjoying life. It is feared, however, that there will be the usual onset of spring fever just a little later. We hope to learn much before we are beset with that dreadful malady.

That intensive plans are being made for further beautifying the campus was announced by Dr. Provine at the Thursday morning chapel hour. An architect has been employed to supervise the laying of new sidewalks, the setting out of shrubbery, and the sodding of the ground. Dr. Provine asked for the full co-operation of the student body in eliminating the various foot-paths which traverse the campus. He was assured this co-operation at a meeting of the student body Friday morning. The senior class of each year is to assume responsibility for the appearance of the campus during that year.

Our thanks are due Coach Bohler for the improvements he has made of the old tennis courts and for the new ones he has put in. Splendid backstops have been erected and everything made ready to accommodate a large number of tennis devotees.

The students of Hillman College responded magnificently to the appeal made by Mr. Bryan Simmons for subscriptions to our gymnasium building fund. In a very short time they subscribed \$1,000.00. We have always believed they thought well of us; now we know it.

Mississippi College won the debate with Millsaps here last week, at the same time losing to A. and M. Our debaters always reflect glory on the institution whether they win or lose. The A. and M. debate was anything but ex parte.

It is the custom in the spring for each of the four classes to edit the Collegian one time. Already the freshman and sophomore classes have had charge of one edition. Next week the Collegian will be edited by the junior class with Mr. J. H. Street as the able editor-in-chief.

Mr. J. H. Street has been recently awarded the Miles Dampeer scholarship for this year. This is given

to the junior or senior ministerial student who, in the opinion of the faculty, shows the most promise as a minister. If the decision had been left to the ministerial students, they would have made the same selection. Mr. Street is an exceptionally gifted student. We all love him.

Mississippi Woman's College Notes

Enthusiasm and interest predominated Endowment Day, March 3, at Woman's College when 100 preachers and laymen from south Mississippi met there to talk and pray over the endowment of the Woman's College. Great plans were made in the conference and all are determined to get the needed money with the help of the Lord. With such a spirit victory is sure.

Because Woman's College girls love their school and know its value to the state and the denomination they wanted a part in raising the endowment. They decided, each one voluntarily, to do without supper on Sunday night and the money saved from their suppers will go on the endowment fund and will amount to something over \$1,000.00. Sunday was the first trial but it was a great success.

That the Lord can marvelously use lives that are thoroughly consecrated to Him has been shown this past week by the work of the leaders of the B. Y. P. U. courses. They brought inspiration and new vision and into the hearts of the girls came a greater determination to serve their Lord.

Mr. Wilds brought the B. Y. P. U. Manual to his class as only Mr. Wilds could. Miss Sallie Payne Morgan unfolded the methods of the Junior and Intermediate B. Y. P. U. work to many who will be better leaders in the future B. Y. P. U. work. The girls will look back with grateful hearts to Miss Morgan for the help and inspiration received in that course with her. Rev. Youngblood of Hattiesburg conducted a class in "People Called Baptists". He put his radiant personality into this work and the denominational ideals have a greater place in the hearts of those who were privileged to be in his class.

Woman's College talent in the Dramatic Club will entertain in Newton, Philadelphia, Louisville, Clarke Memorial, Mississippi A. and M., and Ackerman. Their program this year is the best and the girls are looking forward to this trip, for with such a program there will be great success.

There was a general fluttering of hearts in chapel Friday for a group of Mississippi College boys were present. Woman's College is always glad to have a visit from the Choctaws.

Mr. Merrill Moore, who was one of this group, made splendid talks to the Volunteer and Life Service Bands, which meant much to them. Mr. Joel Sturdivant told of his call from God into His service, which was intensely interesting. It is hoped that they all will come back soon.

The Sophomore edition of the Scissors was the best of the year and they can well be proud of it too. There is to be a surprise issue the first of April which promises to be in the same class.

—M. McCann.

A preacher raising his eyes from his desk in the midst of his sermon, was paralyzed with amazement to see his rude offspring in the gallery pelting the hearers in the pews below with horse-chestnuts. But while the good man was preparing a frown of reproof, the young hopeful cried out:

"You 'tend to your preaching, daddy; I'll keep 'em awake."—Exchange.

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Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

"The Protracted Meeting"

While in general evangelistic work in Alabama several years ago I conducted a Department of Evangelism in the Alabama Baptist. Below I am reproducing one of the articles carried in the department at that time. It is particularly timely just now—since practically all our Baptist churches will be planning for their annual revivals.

Here is the article:

Of course, you expect to have a meeting. They are a necessity. We have come to associate our "revival season" with our "protracted meeting time"; and we do not look for any special gatherings except when these special periods are on. And most people are converted in the protracted meetings. Take a census some time as to the per cent of protracted meeting converts in your church, and the result will convince you, if you are not convinced already of the importance of such meetings. I do not believe we have enough of them. Why not have three or four a year instead of one? But you will likely have but one a year. Let me call attention to some features which ought not to be overlooked:

1. It ought to have an object in view. It is like prayer—it's well to pray, but it's better to pray for something. It is well to have a meeting, but it is better to have one for something. The old Hardshell brother said he did not study his sermons at all. He just "got up and took his text, and preached at random." Do not let your meeting be like that. A peck of bullets shot at random are not necessarily half so dangerous as a single bullet sent by an expert sharpshooter on its special mission of death. Do you ask what object the meeting should have in view? Generally speaking, it should be two-fold: 1, the reviving or reawakening of the Christians; 2, the winning of the lost for Christ and their ingathering. And it's been my observation that when the first of these points has been attained the second is almost sure to follow as a natural consequence. Remember, it is written in Isaiah 66:8, "As soon as Zion travailed, she brought forth her children."

2. It ought to be well planned. Nowhere does systematic planning count for more than in the protracted meeting. The secret of the success of J. Wilbur Chapman, apart from his undaunted faith, is his ability to plan wisely. When you have fixed on the object of your meeting, then do two things: 1, Set every "stake" at your command. Leave none of your material idle. 2, Set every one of your "stakes" with reference to your proposed object. Nothing helps success to succeed so well as systematized effort. "Well

begun is half done." There is more than rhyme and sentiment in that. Try its virtue in your meeting. Plan—plan wisely—and see how it pays. The wise builder is the man who builds on the bedrock of wise planning. If you are a pastor, prove your claims to generalship by a show of your ability to play a Napoleon's part in wise planning. Put every member at a post of duty, and let him know that you count on his holding it. "Expect great things of God," and "undertake great things for God" by placing every member you have where he can do his part. "Have faith in God" yourself, and let that faith break out on you like measles, so it will be contagious among your members. Be in earnest, and if you find you can not be of your own accord, ask God to lay the burden of the meeting heavily upon you. If it causes you to lose a little sleep, it will be all the better for you and the cause. "Pray without ceasing" until you become an enthusiast for souls; but do not get cranky. Organize, have faith, pray, work, "wait on the Lord."

3. It ought to be well advertised. I know I am on dangerous ground now. The gentleman with the red-tape and the tin-horn and the paraphernalia of sensationalism and high-pressureism and several other isms, has done much harm while abroad in the land, and not the least of which is that he has brought the advertising of meetings into disrepute. Advertising is a good thing. I do not see how a business man can expect to succeed without it. Indeed, this is an advertising age. So much so that most of us have grown dependent upon the constant reminder of the advertiser. What would we not forget to buy were it not that our memories are persistently jogged? Advertising is an attempt to call one's attention to something for which he is not looking, but which it may be to his advantage to know. Who, therefore, can object to the legitimate advertising of a protracted meeting? God does not expect his business to be done in a corner. Advertise the meetings.

Yes, advertise—wisely, to be sure—but by all means advertise.

4. As to time for meeting and help, let God settle that. You may be able to help Him in the arrangements; but do not make the mistake of taking it out of His hands. Do not have too much faith in any special date or any special man. The deacons of a certain church met to decide on the time for the protracted meeting, etc. Deacon B. says: "My brethren, I have consulted my almanac, and I find we are to have moonshine at a certain time." And so it is agreed to have the meeting at that time. Well, moonshine is all right, if it's the sort that comes down from above; and I am sure we are at an advantage if we can hold our meetings during moonlight nights; but if we ever come to the point where we have more faith in moonshine than in the Holy Spirit, we have made our first mistake. And then the said deacons proceeded to the matter of help. After much discussion they decide to invite Brother So-and-So.

He has the reputation of "bringing things to pass where he travels." The time comes, and the brother arrives. Many are disappointed at first sight. The brother does not look like they had imagined he ought to look; and when he makes his first talk, it is just about as other men talk—a simple statement of the gospel plan and the Spirit's ability to work wonders. Disappointment is seen in every face. Like Naaman, they thought he would do some great thing. But later on in the meeting the preacher warms up; and one night he faces a crowded house, and he preaches a gospel sermon in the main; but at length he falls into a vein of sentiment which catches like fire and throws multitudes into tears. A call is made for those who have been converted to come forward. An even hundred came. Among the number is a man sixty years of age. He goes home and to sleep. Next morning he awakes, thinking it all over. He says: "Did I say I was converted? Yes, I said so, but I was mistaken. I am still

a stranger to grace." And maybe he was; and maybe a large per cent of the "ninety and nine" were like him. For remember, the people had too much faith in the preacher and not enough in God. I have as much confidence in a good man's ability to do great things for God as any man living. But if you want to have a good protracted meeting, do not let your faith in any man eclipse your faith in God. "Have faith in God."

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COLLEGE COLUMN

M. S. C. W. News Notes

On last Saturday night Mrs. R. D. Lee gave a radio party for her adopted daughters. Programs in Oklahoma, Texas and Tennessee were heard, and even part of a program in Havana, Cuba. Those listening in were Maxine Kelly, May Hull, Helen Kervin, Elizabeth Wyse and Louise McKinnon.

Mrs. Leon Bell invited her daughters to spend last Sunday with her. They lunched with her, attended church at New Salem and remained for supper too. Her daughters are: Ouida Campbell, Joel Ballard, Trudie Ballard, Odie Jones and Elsie Inman.

We are hoping all of the foster mothers will try to visit their daughters this month and make them feel that they are "really adopted".

We welcomed the following new members into our Sunday School classes last Sunday: Violet Lackey, Vergie Spight, Marie Andrews, Doris Pyle, Lucy Brown, Martha Milton, Margaret Caddwell, Clara McLeod and Ellie Colbert.

The Life Service Band concluded the study of the book "The Surrendered Life" on last Sunday afternoon. An especially interesting discussion was led by Grace Landrum. The next two programs will consist of a study of our missionary training schools, and following these another book will probably be studied.

Miss Annie Mitchell Brownlee invited the Y. W. A. to meet in her home this month. Since the time of meeting has been changed from four o'clock more members can attend. Not only was the attendance good, but several new members were taken in. The book "The Wandering Jew from Brazil" was completed, and examination will be held at an early date.

Minnie Everett led the discussion at the meeting of the Membership Committee on Tuesday. She gave her personal experiences in dealing with absentees and showed how she had been successful in bringing them back. She is Vice-President of the Phebean S. S. Class, one of the liveliest of our college classes. The next discussion will be led by Cora Webb Bass.

There were 26 who took the examination on Pilgrim's Progress last week, though there were a large number who just attended to get the story. During the month of February 89 study course awards have been given for work done. This has been our "Study Course Month"—we have stressed it more than any other phase of our work.

On Saturday night, the 14th, the Freshman-Sophomore Baptist teams will clash in a heated argument over the subject—Resolved, that the Bible should be taught in the public schools of the United States. The affirmative debaters (Freshmen) are Georgia Williams and Mildred Kim-

brough, while those on the negative (Sophomores) are Vio Morris and Leona Wilkey. Both sides are working hard. The winners in this debate will meet the winners in the Junior-Senior debate later in the spring. The winning debating team will have their names engraved on a silver loving cup.

We will have as our guest on next Sunday, Mr. Frank H. Leavell of the Inter-Board Commission. We have been looking forward to his visit throughout the year. He will teach the Sunday School lesson to the entire college department of the Sunday School and then speak at the 11 o'clock hour. The noon-day prayer meetings for both Sunday and Monday will be conducted by him. Sunday evening he will deliver a stereopticon lecture concerning his visit to the Holy Land.

WINONA

It may be of interest to our Baptist friends over the state to know that the Lord is being very gracious to our church at this place. All of the different organizations of our church are working in unison with our pastor in all plans, that he formulates for the growth of the kingdom work in our midst.

Our Sunday School under the management of Judge V. D. Rowe is on the upgrade with an attendance nearing 300.

The "Kingdom Workers", organized and taught by Harry L. Watts, has 82 on the active roll. The W. M. U. with Mrs. Bell Talbert as leader is hard at work and will begin their annual "Week of Prayer" on March 1st, and the following week will begin a study course, taught by our pastor, Rev. V. E. Boston. For the past two weeks the pastor has taught a class of men in "Stewardship", and "The Deacon At Work".

There was an average of 106 in attendance, all of whom were enthusiastic learners. 80 diplomas and seals were conferred and the session closed with an enjoyable banquet, in the church dining room which was prepared and served by the men.

This class was indeed a benediction for our men, who came closer in touch with their pastor, who now seems as a son to the older men, and brother to the others. Our pastor is endeavoring to impress upon us all, that our church is not for itself alone, but for the community, in which God has placed it, in fact that it may be known as a house for worship, a school for "learners, a field for workers, a shelter for the weak, and a citadel for the strong.

—Mrs. Ida Barlow Trotter,
Church Reporter.

TUPELO

The First Baptist Church at Tupelo, Mississippi, has just put on a very successful Sunday School campaign and revival meeting under the direction of Brother Louis Entzminger and his coworkers, Mr. J. Fred Scholfield as choir director and Mr. Rawley Treadway as pianist. Brother Entzminger was with us for three

weeks, the first week being spent in Sunday School work. Our Sunday School has been completely reorganized and greatly enlarged and we hope with the definite work we plan to do in the near future under the leadership of our pastor, Dr. D. I. Purser, Jr., to add still more to our Sunday School. We are now organized to take care of one thousand and we hope to reach and hold a large per cent of that number. Brother Entzminger is a great Sunday School man and a gospel preacher. He is thoroughly familiar with Sunday School work and is greatly blessed in this work. Every one knows Mr. J. Fred Scholfield and his ability as song leader. Mr. Rawley Treadway is an artist in his line of work and added much to the success of the meeting. Sixty were added to the church, thirty-five by letter and twenty-five by profession of faith. A beautiful consecration service was held last Sunday morning and four of our members dedicated their lives to His service.

—Ola Smith,
Church Reporter.

REVIVAL FIRES

Have you, my fellow Christians, read the two articles by E. K. Cox, entitled "Our Greatest Need—A Revival", and "What a Revival Would Bring About"? If you have not I earnestly ask you to get your two issues of the Baptist Record—February 12th and 19th and read them, and then read them again.

Oh, how we need such a revival, and let us not think it all depends on the pastor or his helper. I believe God gives every child of His a work to do, and His throne of Grace is accessible to "even the least of these" who come to Him in the right spirit.

Let us come to Him every one, and pray earnestly for a true revival in our own church and all over the world wherever His name is known. Don't wait till just before the meeting begins and say, "We are going to pray for God's blessing on these services", but pray now and keep on praying that there may be a great returning unto God of His people.

If every Christian lived so as to show that Jesus was Master of his or her daily life, if we would only "seek first the kingdom of God and His righteousness", then would the revival be in our midst, and sinners would be converted unto God.

Again I say let us pray, even the least of us, for this much needed revival.

—A Country Baptist,
H.

Study Course Week March 8-11

Did you get your POSTER? Have you made your PLANS? Have you ordered your BOOKS? Is your Instruction Committee busy ENLISTING THE MEMBERS? Let each teacher grade the papers and send the name and grade of each member to Auber J. Wilds, Oxford, Miss., and get your awards.

IN MEMORIAM

Resolutions for Brother G. P. Smith
Whereas God in his infinite wisdom has seen fit to take from our midst one of our beloved brothers, Mr. G. P. Smith, and,

Whereas he had been a consecrated Christian leader and an unusually efficient and faithful member and deacon of this church during all these years, and,

Whereas his presence among us will be missed beyond our power to express; therefore be it resolved:

First, that we the members of the Main Street Baptist Church have lost a true friend and worker from our midst, one who has borne patiently his own sufferings, pains and disappointments and at the same time was always endeavoring to cheer and lighten the burden of those around him who were in sorrow and distress.

Second, that we extend to the family our sincerest sympathy and condolence.

Be it further resolved that a copy of these resolutions be sent to the bereaved family, a copy be spread upon the minutes of the church, and a copy be sent to the Baptist Record for publication.

T. B. Wright,
W. I. Thames,
Frank D. Montague,
Committee.

An Old Mississippi Resident Falls Asleep in Texas

An Appreciation by T. J. Dodson
Mrs. Lizzie L. Dixon was born in Sussex County, Virginia, December 29, 1859, and fell asleep in San Antonio, Texas, January 27, 1925. Her father was the Rev. Thomas Lansdell, a pioneer preacher of the Baptist faith who did a great work in both Louisiana and Mississippi in an early day. Her mother's name before her marriage was Miss Harriet J. Lawrence.

Mrs. Dixon was converted and baptized into the Baptist Church by her father in her early youth, which profession she honored until the day of her death. She spent the greater part of her life in Mississippi and Louisiana, coming to Texas in 1911 from Magnolia, Mississippi. She was married to William K. Dixon of Mississippi in the year 1881, to which union there were born two daughters, Hattie A., and Willie K. Dixon. After a few years of happy wedded life she was left a widow with these two little girls to rear and educate.

I can truthfully say that Mrs. Dixon was one of the most beautiful Christian characters that I have ever known. Her death was most beautiful and appealing. She was perfectly rational up to a few hours before her passing. Among the last words she spoke was an expression of perfect preparedness, resignation and an exhortation to all of us to meet her in heaven.

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East Mississippi Department

By R. L. Breland

Some Old Minutes

While visiting in the home of Brother and Sister James M. Goodwin, of near Coffeeville, recently I was shown some old associational minutes that were very interesting to me and I thought that possibly the readers would be interested in some things found in them. Sister Goodwin's father and mother, Mr. and Mrs. C. N. Pate, came to Coffeeville from Georgia about the year 1848, when she was four years old and they brought this old Georgia minute with them.

One of these old minutes was a record of the Georgia Baptist Association held with Union, Warren County, Ga., the 18th, 7th, and 8th of October, 1843, or 81 years ago. B. M. Sanders was elected Moderator and W. H. Stokes clerk. "Elders R. Fleming, R. Gunn, and J. S. Baker preached at the stand on the Sabbath whilst the colored brethren from the Augusta African churches occupied the house." There were 52 churches and 6,995 members reported and 635 baptisms.

No finances were reported but the old minute was very badly worn and some of its pages were gone, so I presume that the financial tables were among the absent leaves. Twenty-seven ordained ministers were reported and eleven licentiates. Among the ordained ministers reported I noticed the names of P. H. Mell, M. A. Lane, W. J. Hard, W. T. Brantley, Jr., J. Harris, W. Richards, W. Jackson, D. G. Daniel, E. Bartholomew, M. Johnston, S. Bell, and C. M. Irwin.

This association covered a large part of east Georgia and the city of Augusta was within its bounds. Whites and colored were members and counted together. The name of P. H. Mell is the only familiar name that I found. Their proceedings showed them to be orderly Baptists.

Another old minute was that of Yalobusha Association of September 1 and 3, 1866. The body met with the New Hope Church in the eastern part of Yalobusha County. Elder J. C. Martin was elected moderator and A. J. Holcomb clerk. There were twenty-one churches that composed the body at that date, fifty-nine years ago, with 1,140 members, 459 of whom were colored. Fifty-five baptisms were reported. Elder W. W. Finley preached the introductory sermon from Rom. 5:1. On Sunday the following were appointed to preach: At 11 a. m. Elders J. G. Hall, W. W. Finley, and J. C. Martin; at 3 p. m. Elders A. M. Moore, and Crocker; at night Elders McGarrity and J. G. Webb, and Monday Elder Akin.

Among the leading preachers were J. Sanders, M. Lyon, W. J. Melton, B. W. L. Butt, W. W. Finly, J. C. Martin, J. G. Webb, H. B. Hayward, J. G. Hall, R. G. Hulett and H. L. Finly. Ministers' fund reported was \$59.85.

Doubtless many of the names given above will be familiar to our older readers in the northern part of the state. These old preachers, all of whom, so far as I know, have gone on home, were faithful followers of the Lamb and did splendid work in this part of the state. They planted many Baptist churches and led the lost to Christ. We praise God for them and their faithful service.

Notes and Comments

This part of the state is glad to welcome Dr. E. J. Caswell, who comes to Greenwood from West Point.

Let all of our Sunday Schools and B. Y. P. U.'s send messengers to Tupelo to the State Convention, March 17 to 19.

Had good services at Elam and Clear Springs, Yalobusha County, Sunday. Good congregations and a responsive spirit were at each place.

The Board meeting of Yalobusha County Association will meet with Pilgrim's Rest Church, ten miles east of Coffeeville, the fifth Sunday in March, 10 a. m.

Whereas, Mr. M. P. L. Love has been superintendent of the Sunday School of the Main Street Baptist Church for sixteen years and

Whereas, during this time children have passed from childhood to young manhood and womanhood, and

Whereas, his influence has been for good with all of these, therefore

Be it resolved that we the members of the T. E. L. Class, feeling that he has rendered great service not only to the church but to us in the rearing of our families, extend to him our thanks and love upon his retiring from the superintendency, and wish for him a continuation of his life service.

Be it resolved that these resolutions be read before the Sunday School and a copy be sent to him and his wife and children.

Annie Bailey Cook
Mrs. J. A. Wall
Mrs. J. D. Harkins

COMMENDATION

If there are any churches in reach of New Orleans in need of the services of a good man as pastor, they can secure the services of a good preacher in the person of Brother J. R. Forester.

Churches that have not secured

the Evangelist for the summer revival will do well to communicate with Brother Forester because he has made and is making special preparation to do Evangelistic work. Address him in care of B. B. L., New Orleans.

—A. C. Parker.

"The 'Mississippi Whale' and the 'Alabama Steamboat,' two New Orleans roustabouts, were long-distance swimmers, and they agreed one day to have a race to the death. Some sugar brokers put up a purse of \$10 for the man who should swim the longest distance.

"When the 'Mississippi Whale' turned up for the race he was in swimming trunks, and had an oil-stove strapped on his back, and packages of bacon, coffee, bread, and so on tied on his head and around his neck. The 'Steamboat' stared at him in amazement.

"Vittles? Vittles fo' what?" said the 'Steamboat.'

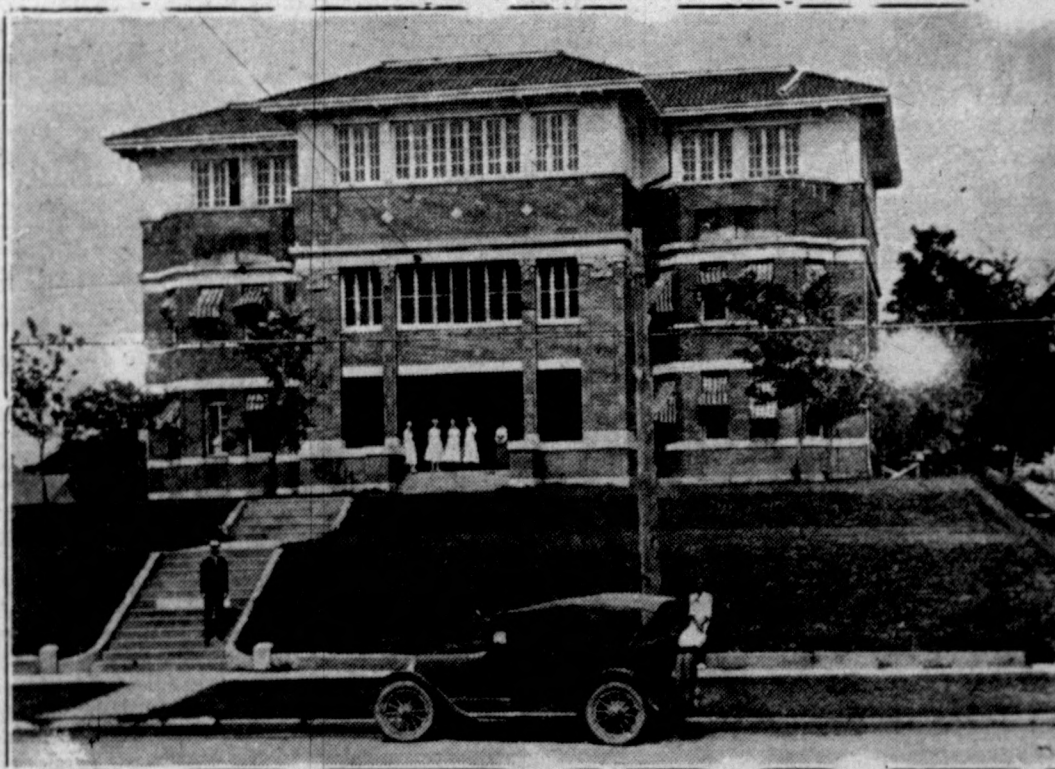
"The 'Whale' gave a shrug.

"Don' yo' be axin' me fo' nothing to eat on the way over, dass all," he said. 'Mah fust stop is New York, and mah nex is London.'—Philadelphia Bulletin.

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JACKSON, MISSISSIPPI



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Jackson, Miss.

(Continued from page 9)

A Unique Plan of Organization in a Church Where a Year Ago They Said "We Can't Have a B. Y. P. U."

The church at Darling under the efficient leadership of their pastor, Norman L. Roberts, is doing the "impossible", at least a year ago somebody said that it was impossible for them to have a B. Y. P. U., but they have TWO B. Y. P. U.'s now, a Junior and a Senior, and both are doing a splendid work. The Senior union is divided into three groups, Group One composed of High School students; Group No. Two is made up of the young people who are single, among them the teachers of the school, and Group Three is dignified by the married element. (Brother Roberts is in Group TWO and isn't a teacher in the school.) They are doing great work, the Junior Leader is Mrs. Annie Abernathy and the President of the Senior Union is Mr. Fred W. Nobles. The President of the Senior Union gave to each member of the union the first of the year a card which contained the "1925 B. Y. P. U. Thought", "Strive to put God first. To be as faithful to Him as I would want Him to be to me".

New Presidents for Mississippi College B. Y. P. U.'s

Mr. James H. Street, B. Y. P. U. Director at Clinton, announces the election of the following as Presidents for the term beginning January 1st: Berry Union, A. B. Pierce; Clinton Union, Jewell Kyser; Lovelace Union, W. S. Hardin; Nelson Union, Robert Smart; Patterson Union, Doss G. Fulton; Wall Union, R. L. White.

The B. Y. P. U.'s of Mississippi College, which includes the young people of Clinton and also students of Hillman College, are doing excellent work with a large per cent of the student body enrolled in the work.

SKENE

The fourth Sunday in February we had services at Skene Church with a large crowd in attendance, and a fine Sunday School; eighty-two present in Sunday School and the first Sunday in March the Sunday School reported one hundred twenty-six present. A fine spirit of co-operation prevailed among the entire membership and we have made our plans to increase the Sunday School to three hundred in the next few weeks, the Lord being our helper.

I made my first trip last Sunday to Boyle as pastor and had a fine day. We have a very good Sunday School at Boyle with great opportunities. We also found these people in a fine spirit and anxious to do things for the Master.

We want your prayers that our Heavenly Father may use us together as pastor and people to do great things for the Master.

These good people know how to please a preacher and his family. A few nights after our arrival had gathered in, bringing all kinds of

good things until the pantry was full, for all of which we are thankful to our God—for the good things and the good people—and our greatest desire shall ever be to serve them in a way that will be acceptable with our Maker.

—W. A. Williams.

McADAMS

While McAdams, measured by its population, is very small, yet measured by the hearts of the people it is one of the biggest towns in the state. I have never lived in a place where the people are more interested and in earnest in the Lord's work. They have given us so many evidences of their appreciation of our efforts to help them to better serve Him. We have never had more kindnesses shown us anywhere than we have had since coming among them here. They are deeply interested in our welfare. They also are anxious to do the Lord's work and are ever ready to take hold of anything that will honor Him.

We are to have a B. Y. P. U. normal here the first week in April, and a S. S. normal some time in the summer, to which we are to invite all the S. S. workers of the county. We are expecting a large attendance at that normal.

They had put on their every member canvass for their year's finance before I came on the field, and I think we will pay every dollar of the subscriptions, if not more.

At Weir, the work is coming along moderately well. There are some undesirable features connected with the work there, but I think they are slowly yielding and I am praying that ere the end of the year we shall all be hooked up together and pulling in earnest for the Lord.

We put on the every member canvass there and did well, I think, considering the condition of affairs there. We are to have a B. Y. P. U. normal there the same week we have it here at McAdams. I am very anxious to get the young people started to work there.

But we have not yet put on the every member canvass at Yockanookany; they have not yet gotten down to business, but I am hoping they will before very long.

I cannot close this account of my field, however, till I have told of our effort at Thomastown. Our service was rained out for January, and at the February meeting, having gone down a few days before hand in interest of it, I suggested our putting on the every member canvass for the 1925 Program, and it was voted unanimously to put it on at once. We appointed a committee, which met me on Wednesday night following for instructions, and the next day they went out with 66 cards and secured 67 subscriptions to the work; 59 of them subscribed to both funds, while 8 subscribed to local expense only. They did it joyously and seemed happy over it. I met them on the following Tuesday night and preached for them and they

made their final report to the church.

They and their pastor are happy over the situation.

More later.

—H. C. Joyner.

CHRISTIANETTE

Does the name sound good? No, but a great many of us who claim to be Christians ought to be thus labeled. Years ago, before the pure food law became effective, we bought a ten-pound bucket of lard. Now we buy the same bucket marked cooking fat or shortening, eight pounds net. Then we bought cotton-flannel, now we buy flannelette. We also have satin and satinette. All right, everything ought to have its right name.

We Christians have grown careless and indifferent to the extent that we are inferior to the original. We have not the power we should have because of the lack of prayer and real spiritual worship. We do not mean to say that none are doing their duty, but many of us are falling far short of our opportunities and responsibilities. Many are leaving the work of the church to just a few and feel if they stay at home and send in a dollar or two occasionally they are doing pretty well. Paul in writing to the Corinthians commending their liberality toward the poor saints at Jerusalem said,

"But first they gave themselves".

We know that "The gift without the giver is bare." None of us would be willing to live in a community where there were no churches or Sunday Schools, and yet we are not willing to put our time and talent into the work to bring it to success. Because we don't like the pastor, the superintendent or maybe the teacher, we stay away while the need is growing greater and our souls are growing smaller.

In our homes if every one leaves his work for somebody else to do, it goes undone; just so in the church. The trouble is with us older people and not with the young people.

Shall we sit with folded hands,
Indifferent to the need
Of workers throughout all the lands,
The hungry souls to feed?

When Christ gave up his precious life

Upon the cruel tree,
He said I did it all for you,
Will you do aught for me?

Then may we all our duty do
And let us not forget,
To be a Christian really true,
And not a Christianette.

—A Reader.

Little Mattie flew into the house one evening very late for tea, and hurried to her mother's chair. "Oh, mother," she cried, "don't scold me, for I've had such a disappointment! A horse fell down in the street and they said they were going to send for a horse-doctor, so of course I had to stay. And after I waited and waited he came, and oh, mother, what do you think? It was only a man!"—Exchange.

WHITE OAK BIBLE INSTITUTE

We had bad weather to start; rained all day Monday, water up, roads bad, and but few got there. Tuesday, rainy and cold, but very good crowd. Wednesday and Thursday the weather was good and there was a large attendance. The Monday morning devotional was led by D. W. Moulder and J. L. Boyd on the Second Coming of Christ. The afternoon devotion was conducted by Vardaman Moore, Bible study by J. L. Boyd, Consecration by Dr. W. H. Boone. Further study Monday was prevented on account of heavy rain.

Tuesday morning the devotion was conducted by D. W. Dukes, Bible study by J. L. Boyd. Afternoon devotion by O. U. Rushing, Bible study by J. L. Boyd, Christian Development by D. J. Miley. The sermon Tuesday night was preached by Rev. T. C. Bankston.

Wednesday morning, devotional by T. C. Bankston; lecture, J. L. Boyd. Wednesday afternoon M. E. Chapman conducted the devotional study; Bible study by J. L. Boyd, and a discussion of the great commission by W. S. Landrum. Brother Loftin led the devotional Wednesday night and was followed by J. L. Boyd, who made a talk on "The Sheepfold".

Thursday morning devotional by D. J. Miley; Christian Living by J. W. Hudson; Bible study, J. L. Boyd. The afternoon services were conducted by O. U. Rushing, and J. Y. Boyd, the latter taking for the subject of his talk, The Shepherd and His Flock.

All these preachers brought us great messages. Brother Boone on Consecration, brought us all close to the Lord. Brother Miley on Christian Development made us want to grow. Brother Hudson on Giving, made us want to give more. Brother Landrum on our Lord's command, made us want to send the gospel to all nations. Brother Boyd brought us great messages from the book of Hebrews. All enjoyed the Institute.

—D. W. Moulder.

CHURCHES REPORTING DURING THE PAST WEEK ON THE 1925 PROGRAM

Church	Pastor
Newton	Rev. T. W. Green
Carey Chapel	Rev. G. L. Vinson
Highpoint	Rev. S. P. Morris
Mt. Carmel	Rev. S. P. Morris
Progress	Rev. A. R. Loftin
Catchings	Rev. R. B. Patterson
Meridian First	Dr. L. R. Christie
Hebron	Rev. G. M. May
Rock Hill	Rev. A. S. Johnston
Hattiesburg Main Street	Rev. J. E. Wills
Clear Creek	Rev. J. L. Vinson
Spring Hill	Rev. J. A. Huffstatler
Corinth	Rev. W. A. Murray
South McComb	Rev. R. R. Jones
Russell	Rev. A. H. Miller
Lowrey Memorial	Rev. W. R. Cooper
Tishomingo Chapel	Rev. J. A. Huffstatler
Magee	Rev. J. L. Boyd
Pilgrims Rest	Rev. W. J. McPhail
Harmony	Rev. E. A. Phillips